The Westminster Senior-Intermediate Quarterly

Second Quarter · 1918

BETHANY

· John T. Faris D.D. Editor ·

PREPARED BY LOUIS BURTON CRANE, D.D.

The Presbyterian Board of Publication and Sabbath School Work, Philadelphia.

THE BIG IDEA IN GRADED LESSONS

WINNING THEIR WAY IN THE SCHOOLS

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(THE WESTMINSTER PRESS)

New York Headquarters: Philadelphia, Witherspoon Bldg. St. Louis

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GRADING BY GROUPS INSTEAD OF BY YEARS

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PALESTINE IN THE TIME OF JESUS, 4 B.C.-30 A.D.

(INCLUDING THE PERIOD OF HEROD, 40-4 B.C.)

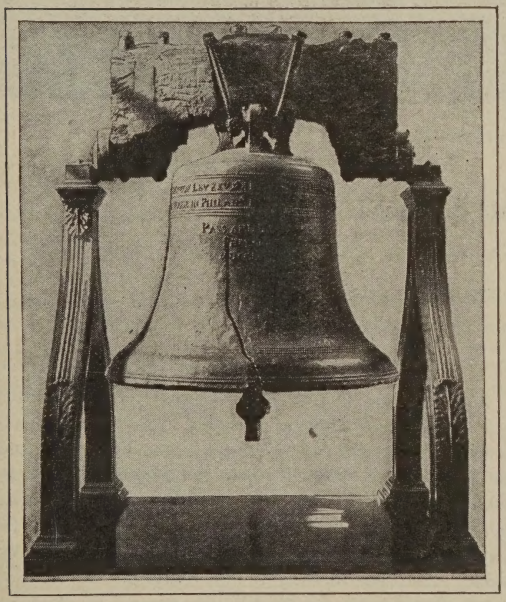
The Westminster Senior-Intermediate Quarterly

Published quarterly by the Presbyterian Board of Publication and Sabbath School Work, Witherspoon Building, Walnut and Juniper Streets, Phila., Pa. Entered at the post office, at Philadelphia, as second-class matter.

Vol. XXXIX **APRIL 1, for APRIL, MAY, and JUNE, 1918** **No. 2**

Single subscriptions, 35 cents a year. School subscriptions, two or more to one address, 6 cents a quarter, each.

LESSONS FOR LIFE



My Dear Fellow Students:

I have found myself constantly thinking, as I prepared these lessons, of those who would study them, and I have prayed that I might write just the things and only the things which would help you. And now, may I not hope that in the study of the life of Jesus you may find the truth which will fit you for Christian life and service?

As I write, our nation is at war for a great righteous principle. Thousands of young men, our brothers and friends and fellow Sunday-school pupils have been called into the nation's service. Indeed our President has summoned us all, men and women, boys and girls, to do our part in making "the world safe for democracy." How shall we do this better than by making the world Christian? Jesus came to set men in right relations with one another, as well as to bring them into right relations to God, to make the world safe for now and forever.

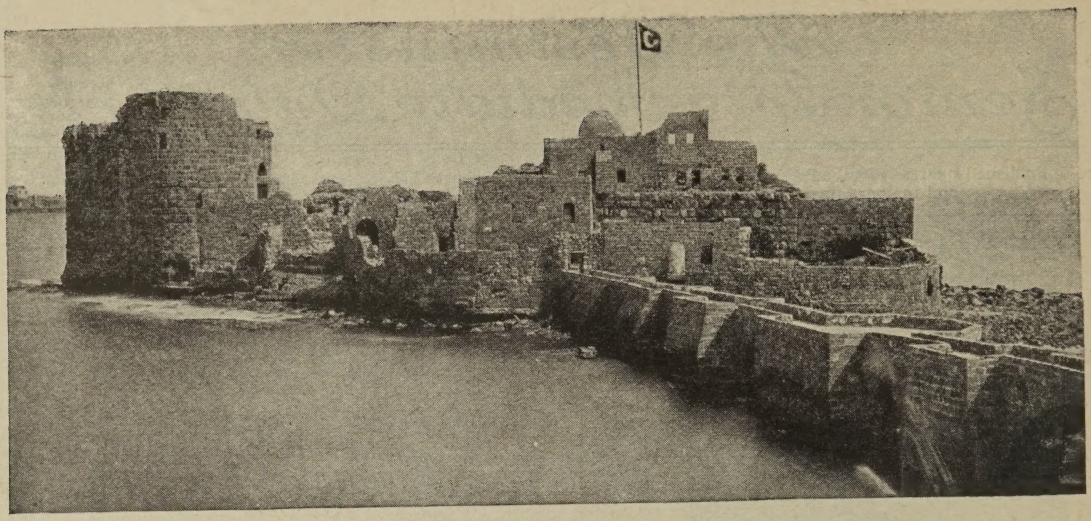
A large proportion of the young men who have responded to the nation's call were trained to know truth and to love righteousness and freedom in our Sunday schools. It is not too much to say that most of those who will hereafter dedicate themselves to the future problems of a Christian nation are now in our Sunday schools. You will take your places in due time as leaders of opinion, as molders of sentiment. How important that you should learn the truth at its source! The leaders of the world's thought to-day are Christians, followers of Jesus. So they will be to-morrow.

So we who love you best and hope and pray most earnestly for your progress in all good things, desire most of all that you should be diligent in your study of the Bible, in order that you may come to know Christ for yourselves and dedicate yourselves to his service.

The lessons of this quarter are particularly adapted to the needs of the hour, for this Jesus, whose life and death and resurrection they reveal, is the only Hope of any of us, the only Hope of the world.

Faithfully yours,

Louis Burton Crane



THE FORTRESS OF SIDON TO-DAY

Lesson XIV

April 7, 1918

JESUS SETS MEN FREE

The Golden Text—"If the Son therefore shall make you free, ye shall be free indeed."—John 8 : 36.

TEXT OF LESSON, MARK 7:24-35

For entire lesson, see Mark, ch. 7.

COMMON VERSION

24 ¶ And from thence he arose, and went into the borders of Tyre and Si'don, and entered into an house, and would have no man know *it:* but he could not be hid.

25 For a *certain* woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

26 The woman was a Greek, a Sy-ro-phe-ni'ci-an by nation; and she besought him that he would cast forth the devil out of her daughter.

27 But Je'sus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast *it* unto the dogs.

28 And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.

29 And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.

30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

31 ¶ And again, departing from the coasts of Tyre and Si'don, he came unto the sea of Gal'i-lee, through the midst of the coasts of De-cap'o-lis.

32 And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.

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24 And from thence he arose, and went away into the borders of Tyre and Sidon. And he entered into a house, and would have no man know it; and he could not be hid. 25 But straightway a woman, whose little daughter had an unclean spirit, having heard of him, came and fell down at his feet. 26 Now the woman was a Greek, a Syrophœnician by race. And she besought him that he would cast forth the demon out of her daughter. 27 And he said unto her, Let the children first be filled: for it is not meet to take the children's bread and cast it to the dogs. 28 But she answered and saith unto him, Yea, Lord; even the dogs under the table eat of the children's crumbs. 29 And he said unto her, For this saying go thy way; the demon is gone out of thy daughter. 30 And she went away unto her house, and found the child laid upon the bed, and the demon gone out.

31 And again he went out from the borders of Tyre, and came through Sidon unto the sea of Galilee, through the midst of the borders of Decapolis. 32 And they bring unto him one that was deaf, and had an impediment in his speech; and they be-

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33 And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue;

34 And looking up to heaven, he sighed, and saith unto him, Eph'pha-tha, that is, Be opened.

35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

seech him to lay his hand upon him. 33 And he took him aside from the multitude privately, and put his fingers into his ears, and he spat, and touched his tongue; 34 and looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. 35 And his ears were opened, and the bond of his tongue was loosed, and he spake plain.

The Time—Summer, A. D. 29.

The Places—Region of Tyre and Sidon, Decapolis.

DAILY HOME READINGS

Date	Title	Reference
Monday, April 1	Bound by Traditions	Mark 7 : 1-13.
Tuesday, April 2	Jesus Sets Men Free	Mark 7 : 24-30.
Wednesday, April 3	Set Free from Infirmities	Mark 7 : 31-37.
Thursday, April 4	Christian Liberty	Gal. 5 : 1-13.
Friday, April 5	Exhortation to Freedom	I Thess. 5 : 14-24.
Saturday, April 6	Free from Sin	Rom. 6 : 14-23.
Sunday, April 7	True Freedom	John 8 : 30-39.

PLAIN WORDS TO THE PHARISEES

The last lesson of the last quarter, before the Review, contained the story of Jesus feeding the five thousand. Such a wonderful miracle naturally had remarkable results. People were wild with enthusiasm for Jesus. They followed him even more eagerly than before. Certain politicians wished to take advantage of this popularity and to use it for their own ends. They therefore wished to make Jesus king. He, however, saw that such a plan would defeat his spiritual purposes. He wanted to bring men into subjection to God. He had no desire to found an earthly kingdom. Therefore he took the opportunity in the synagogue at Capernaum to speak very plainly to them, so plainly that many were offended at his words, and promptly deserted him.

Jesus' own disciples were confronted with a choice. Should they also leave him, or should they remain his followers and accept his judgment in regard to an earthly kingdom? Many of them were perhaps not convinced by his words. They perhaps hoped that he would accept the throne. Jesus put it to them very sharply. "Would ye also go away?" Peter answered for the Twelve, "Lord, to whom shall we go? thou hast the words of eternal life." Whether they understood him or not they were willing to accept his judgment. They were sure that One who could speak as he spoke must be the best One to follow.

But apparently the Pharisees were eager to clinch the popular dissatisfaction with him. They had viewed with much alarm the enthusiasm with which the people regarded Jesus. They knew that the sort of religion which Jesus had was different from theirs. So now they came forward with a charge which was intended still further to increase the feeling of popular revolt. Jesus had refused to become a king. If now they could show that he was not a good Jew they could harm his cause still more. So they accused his disciples, which was in effect accusing their Teacher, on the ground that they did not observe the Jewish traditions about washing. This washing was not for purposes of cleanliness. The Jews believed that all contact with people who were not Jews defiled them. Whenever, therefore, they had been where they might in any way have touched a Gentile, or touched anything that a Gentile had touched, their rules required them to wash. It was a symbol of the truth that Jews were and ought to be separate from other nations. God had given such laws to them just in order to teach them that they ought to be separate in their purity and spirituality from sinful peoples. They, however, had kept the laws—multiplied them in fact—without attention to the purpose for which the laws had been given. God had put up a fence about them, in order that inside the fence they might grow a wonderful garden of beautiful flowers. They had kept up the fence, made it higher indeed, and had neglected the garden altogether. They had become so interested in maintaining the fence that they omitted the cultivation of that which the fence was intended to protect. And now the time when the fence was to be taken down was near. The restrictions about the Jews were to be removed. The world was to be admitted to share the beauty and the fragrance of the garden, and lo! there was no garden there.

So Jesus rebuked the Pharisees for their complaint. He carried the war into their country. It was not the disciples who were guilty before God for not washing. It was the Pharisees who were guilty because, though they washed, their hearts were not clean. Washing was a symbol of purity. They observed the symbol, but neglected that for which the symbol stood.

Jesus said that impurity comes not from hands unwashed, but from hearts unclean.

Whenever we bow in the attitude of prayer but

do not pray with our hearts, whenever we open our lips in the praise of the sanctuary, but have no eager praise in our hearts; whenever we give to God the coin, but not ourselves, we are Pharisees, and deserve the condemnation which Jesus uttered against all who honor God with the symbol, and deny him in reality.

God sets men free from Satan and from sin upon condition of their obedience to him. But it is the obedience of their hearts, not only of their lips or hands, that he requires.

THE FAITH OF THE FOREIGN WOMAN

Such language as Jesus had used toward the Pharisees and such a response as he had made to the people's proposal to make him king made it unwise to remain longer at this time in the midst of the crowds of Capernaum. The constant atmosphere of questioning and criticism did not harmonize with the intensive training of the Twelve in the deeper truths of the spiritual life. Jesus therefore took his disciples away on a long journey to the north and west, to the regions of Tyre and Sidon, two great cities of ancient Phœnicia on the great sea. He did not actually visit these cities, but went into their neighborhood. This long march together gave him abundant opportunity to speak to the disciples of important things, and the incidents which continually took place served as illustrations.

For instance, no doubt this question of the Pharisees would naturally come up for discussion among them. Jesus of course recognized that the Pharisees with all their great faults, had served a useful purpose in the nation. They were ardent patriots, and just because they had insisted upon the performance of all the distinctively Jewish rites, had helped to keep the Jews separate from the other nations. This was very important now that the country was under Roman rule and people of other nations lived among them in Palestine. The Pharisees had maintained the fence about God's garden, and a fence had been very necessary, even though they had forgotten to care for the garden itself.

But now the time was coming when a fence was no longer necessary. Jesus had come to save the whole world. The Jewish race had been kept separate until their Messiah should have come and now that he had come, the fence which kept them peculiar and separate from all the world must be taken down. For he was the world's Messiah, not the Messiah of the Jews alone.

It is therefore most interesting that immediately after this discussion with the Pharisees, the little company should meet with a foreign woman, one who lived outside the fence. She was a Canaanite, one of the original race who had lived in the land before Joshua and his hosts had crossed the Red Sea. The Jews would have called her a heathen, and would have had no dealings with her. To speak to her they would have thought disgraceful, even defiling.

What attitude did Jesus take toward her? What do you think his dealing with her taught his disciples about God's love for those who lived outside the fence?

Notice first her request. Her daughter was possessed by a demon. It was the old, mysterious, trouble from which Jesus had already freed so many about Capernaum. The woman knew the laws about the contact of Jews with foreigners, but she was desperate. She had heard of the power of Jesus, and she came to him with the determination to secure his help if persistent pleading would avail.

At first Jesus would not speak in answer to her plea. See Matt. 15 : 23. Why? Is it not possible that he wished to get the full and thoughtful attention of his disciples as well as to call out her faith and patience?

So, when the disciples had begged him to send her away, Jesus at last answered her. Matt. 15 : 24. A curious answer, was it not? Who were "the lost sheep of the house of Israel"? Why was he sent to Israel only? Was it not that they might themselves carry the gospel unto the Gentiles?

At last, however, her persistence won. Her last plea is most pathetic: "Yea, Lord; even the dogs under the table eat of the children's crumbs." She did not dispute about her rights. She did not complain at the apparent injustice. She humbly accepted her place outside the pale of Judaism. But yet she pleaded.

So Jesus rewarded her faith, and cured the daughter. It was a prophecy of the time when all men should be given the privileges of the gospel of Jesus. The fence of Jewish restrictions was to be removed. Jesus himself took down the first rail.

The only barrier now in the way of one who seeks the benefits which Jesus offers so freely is in one's own heart. Doing God's will is the way to God's favor. "To obey is better than sacrifice."

THE DEAF MAN OF DECAPOLIS

This journey to the north and west doubtless occupied some time, though little is told us about it. When Jesus was ready he and the disciples journeyed south again, probably making brief stops by the way, finally coming to the country east of the Jordan river. Here was the country of Decapolis, or the Ten Cities.

The miracle which Jesus worked here is told only by Mark, and has some peculiar features. The afflicted man was not only deaf, but had an impediment in his speech. Probably we should call such a one deaf and dumb.

The same reasons which made Jesus leave Capernaum and seek the privacy of the regions of Tyre and Sidon, led him to take the man away from the multitude and deal with him privately. Also, when Jesus had healed the man he bade those who knew about it to keep silent. He did not wish the popular enthusiasm to rise again.

Having put his fingers into the man's ears, he spoke to him, and touched his tongue. By his word

the man's ears were unstopped and his tongue was loosed.

It was another of those miracles which seemed especially wonderful to those who saw it. Deaf-and-dumb men were beyond the power of all the means of cure in use at the time. We know, however, that there was no case too difficult for Jesus to help.

THE LESSON'S WORDS AND PHRASES

24. The borders. The frontier. **Into a house.** His purpose was to escape notice. Possibly the home of some disciple who had accepted him at Capernaum. **Could not be hid.** His fame followed even into this distant place.

25. Unclean spirit. So called frequently in the Gospels, meaning possessed with a demon. **Fell down at his feet.** In worship, as also in Matt. 15 : 25. The person of Jesus compelled reverence.

26. A Greek. That is a Gentile, not a Jew. Then follows the more particular description. **A Syrophœnician.** A Phœnician of Syria.

27. Let the children first be filled. The children were the Jews; they were to have the gospel first, and only afterwards the Gentiles were to have it. On account of her faith Jesus made an exception in her case. **Cast it to the dogs.** Jews commonly called Gentiles "dogs." Jesus used the common term for the household dogs, just to show his disciples that the Gentiles were not contemptible, but were included in God's plan.

28. Even the dogs under the table. In a household there is enough for all, even for the dogs without robbing the children.

29. For this saying. The woman's humble, understanding faith was very grateful to Jesus.

30. The child laid upon the bed. As frequently, the dispossession left the patient weak.

31. Through Sidon. Not the city but the country about Sidon. They traveled first north, then east, and then south, until they reached the frontiers of Decapolis, on the eastern shore of the lake of Galilee.

32. Impediment in his speech. Probably a deaf-and-dumb man. **Lay his hand upon him.** Even in the case of a wonder-worker they thought that it was necessary for him to touch the patient who was to be cured.

33. Took him aside . . . privately. A multitude had gathered, for "he could not be hid" here any more than in the north country. The private treatment was in order to escape public comment as much as possible. **He spat, and touched his tongue.** No one method marked Jesus' miracles.

34. Looking up to heaven. Probably to show that it was God who was working. **He sighed.** The sympathy of Jesus with human miseries is shown on many occasions. He wept at the tomb of Lazarus. **Ephphatha.** An Aramaic word meaning exactly "be opened," as Mark has translated.

35. The bond of his tongue. Whatever bound his tongue, the impediment. **He spake plain.** That is, plainly, the adjective for the adverb, an archaic form.

FOR INTERMEDIATE PUPILS

1. Why did the Pharisees practice such frequent washings?
2. What was wrong with their insistence on such washings?
3. What did Jesus say was the real source of defilement?
4. Wherein lies the danger of Pharisaism for us to-day?
5. Why did Jesus at first repulse the foreign woman?
6. What reason did he give for finally granting her petition?
7. Some men are deaf to God's calls, and dumb in their service of him. What treatment would you suggest for them?

The Intermediate Catechism

Q. 18. How do we receive Jesus Christ as our Saviour?

A. We receive Jesus Christ as our Saviour by repentance and faith.

Q. 19. What is it to repent?

A. To repent is to be truly sorry for sin and to turn from it unto God for forgiveness, with sincere purpose to do God's will.

Q. 20. What is faith in Jesus Christ?

A. Faith in Jesus Christ is believing on him and trusting him as our own Saviour and Lord.

FOR SENIOR STUDENTS

1. What was the "fence" which God had put about his people and which the Pharisees had strengthened?
2. How did the coming of Jesus remove the fence about God's people?
3. In what superficial sense were the Pharisees good patriots? In what deeper sense were they unpatriotic?
4. What sort of obedience does God want from us, the obedience of acts, or of attitude?
5. What lesson was Jesus' answer to the foreign woman's petition intended to teach the Twelve?
6. Why did Jesus at this time, when he healed the man who was deaf and dumb, seek to avoid publicity?
7. Make a list of the different kinds of miracles performed by Jesus. Does this show that no case is too difficult for him?

The Shorter Catechism

Q. 66. What is the reason annexed to the fifth commandment?

A. The reason annexed to the fifth commandment is, a promise of long life and prosperity (as far as it shall serve for God's glory, and their own good) to all such as keep this commandment.

JESUS REQUIRES CONFESSION AND LOYALTY

The Golden Text—"Whosoever will come after me, let him deny himself, and take up his cross, and follow me."—Mark 8:34.

TEXT OF LESSON, MARK 8:27-38

For entire lesson, see Mark 8:1 to 9:1.

COMMON VERSION

27 ¶ And Je'sus went out, and his disciples, into the towns of Cæs-a-re'a Phi-lip'pi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?

28 And they answered, John the Bap'tist: but some *say*, E-li'as; and others, One of the prophets.

29 And he saith unto them, But whom say ye that I am? And Pe'ter answereth and saith unto him, Thou art the Christ.

30 And he charged them that they should tell no man of him.

31 And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and *of* the chief priests, and scribes, and be killed, and after three days rise again.

32 And he spake that saying openly. And Pe'ter took him, and began to rebuke him.

33 But when he had turned about and looked on his disciples, he rebuked Pe'ter, saying, Get thee behind me, Sa'tan: for thou savourest not the things that be of God, but the things that be of men.

34 ¶ And when he had called the people *unto him* with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

35 For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

37 Or what shall a man give in exchange for his soul?

38 Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

AMERICAN STANDARD BIBLE[1]

27 And Jesus went forth, and his disciples, into the villages of Cæsarea Philippi: and on the way he asked his disciples, saying unto them, Who do men say that I am? 28 And they told him, saying, John the Baptist; and others, Elijah; but others, One of the prophets. 29 And he asked them, But who say ye that I am? Peter answereth and saith unto him, Thou art the Christ. 30 And he charged them that they should tell no man of him.

31 And he began to teach them, that the Son of man must suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be killed, and after three days rise again. 32 And he spake the saying openly. And Peter took him, and began to rebuke him. 33 But he turning about, and seeing his disciples, rebuked Peter, and saith, Get thee behind me, Satan; for thou mindest not the things of God, but the things of men. 34 And he called unto him the multitude with his disciples, and said unto them, If any man would come after me, let him deny himself, and take up his cross, and follow me. 35 For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the gospel's shall save it. 36 For what doth it profit a man, to gain the whole world, and forfeit his life? 37 For what should a man give in exchange for his life? 38 For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of man also shall be ashamed of him, when he cometh in the glory of his Father with the holy angels.

The Time—Autumn A. D. 29.

The Place—Near Cæsarea Philippi.

DAILY HOME READINGS

Date	Title	Reference
Monday, April 8	Jesus Requires Confession and Loyalty	Mark 8 : 27-38.
Tuesday, April 9	A Miraculous Supply of Food	Mark 8 : 1-13.
Wednesday, April 10	Teaching and Healing	Mark 8 : 14-26.
Thursday, April 11	Loyalty to Jehovah	I Kings 18 : 30-39.
Friday, April 12	Personal Confession	Psalm 63.
Saturday, April 13	Following Jesus	Luke 9 : 57-62.
Sunday, April 14	Confessing Christ	Matt. 10 : 32-39.

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ON THE MARCH AGAIN

After returning from the long journey toward Tyre and Sidon, Jesus could not remain long near the cities. In the brief sojourn which he had made near the lake, he had again aroused the enthusiasm of the multitude and the anger of the rulers by his miracles and by his plain talk to the Pharisees. It was not safe to stay long near Capernaum, and though Jesus was not afraid, he had still much private instruction to give to the disciples.

So again he took them on a journey, this time to the neighborhood of Mount Hermon, the highest mountain peak in Palestine, the snow-covered top of which can be seen from many parts of the land.

Cæsarea Philippi is named as the general neighborhood of the journey. The city had been adorned by Herod the Great, who built a marble temple there, and it was afterwards enlarged by Philip the tetrarch, Herod's son, from whom it takes the second part of its name. Jesus and his disciples spent some time in the neighborhood of Cæsarea Philippi, although no evangelistic or healing mission was carried on. It is the only long journey which Jesus took on which he was not called upon repeatedly for the help which he alone could give. This journey was undertaken wholly for the sake of the training of the Twelve for their great duty.

THE GREAT TEST

It was time Jesus put his chosen friends to the test to see what they had learned in their intercourse with him. They had been with him now for a year and a half. They had seen wonders wrought by him, they had heard his marvelous teachings. Others had seen and heard part of his deeds and words, but they had seen them all. What did they think of him? Jesus knew that his death could not be long deferred. These were the men who would be left to carry on his work. It was necessary that they should be sure that he was the Messiah.

So one day as they were "on the way," that is, while they were journeying, he put the plain question to them: "Who do men say that I am?" "What is the impression that I have made upon the people among whom I have lived; whose sick I have healed; who have heard of my teaching; who have seen my power over sea and storm?" It was a fair question, though of course Jesus knew the answer to it. He asked it to bring out their own confession in contrast to the varied opinions of men.

The disciples therefore were led to think of the impression that Jesus had made upon the people. Their answer to his question shows the blindness of men. John the Baptist was already dead, and John had himself borne witness of Jesus as the Messiah. Elijah was generally expected as the forerunner of the Messiah. As to the answer, "one of the prophets," some believed that the Old Testament prophets would reappear. The answer shows how unwilling the people and their rulers were to believe in Jesus. They had formed wrong ideas of what the Messiah was to be like and because Jesus was unlike their idea of the Messiah they would not receive him as such.

WHAT IS YOUR OPINION?

This next question came like a thunderbolt. Probably the disciples did not expect it. They were thinking of the wrong views of others, when Jesus suddenly broke in upon their thoughts with this personal thrust. "Who say ye that I am?" Perhaps it had never occurred to them to try to account for him. But like a flash they were all immediately conscious that they knew who he was. Sometimes in a chemical experiment the materials which have been mixed in a fluid will remain "in solution," as the phrase is. That is, they are dissolved in the fluid. But when a certain other material is put in the solution, or perhaps an electric current is passed through it, the solid part will sink to the bottom, that is, precipitate.

So now the question of Jesus caused the indefinite thoughts of the disciples to become definite. Suddenly they knew who he was.

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OLD GATE TO CÆSAREA PHILIPPI

Peter was not the only one who knew, but he was naturally the spokesman for the Twelve. "Thou art the Christ," he answered boldly. In a flash all that they had seen and heard of Jesus passed through their minds, and they knew that there could be only one explanation of him. He was God's Messiah, sent to be the salvation of the world. Mark gives the gist of Peter's answer. Matthew says that Peter added, "the Son of the living God." So we must interpret Peter's confession to mean a Messiah who was truly the Son of God. It was the only answer that would explain all that they knew about Jesus. Jesus received Peter's confession gladly. His work with them had not been in vain. It was only to men who believed in him as the Messiah, the Son of God, that he could safely commit the interests of his Kingdom after his death.

IS CONFESSION NECESSARY?

Why does Jesus want his followers to confess him? Does he not know what they believe about him? Why may not one of his disciples now just be content to follow on without any definite expression of faith in Jesus?

In the first place, confession draws a line between the friends and enemies of Jesus, and boldly steps over the line to the friends' side. It says to the world, "No matter what it costs, here I am to be counted among the friends of Jesus." Peter and the others could never be the same after having given this confession. So we who have confessed Jesus have cast in our lot with him, to follow him and to obey him, no matter how hard the lot may seem to be.

Again, it is grateful to Jesus to have us say openly that we believe in him. It shows our gratitude to him for what he has done for us. Jesus longs for the open confession of men.

Again, it helps us definitely to state our faith. We are stronger for having drawn the conclusions from the facts about Jesus.

Once more, it helps others for us to confess him. It arrays us on the side of Jesus, and others, seeing our stand, are led to consider his claims and, having considered them, to take him also as their Saviour. This confession proved that Peter and the others were ready to become workers for Jesus. People who are sure are the only people who can make good advocates. The lawyer who has a doubt of the guilt of his client cannot make so strong a plea as the man who knows that his client is innocent. God sends us out to plead for Jesus to the world. Our confession is the first sign that we ourselves believe on him.

THE PREDICTION OF HIS DEATH

As if this confession of Peter was what he had been waiting for, Jesus now told the disciples plainly of his approaching death. Until they were sure of who he was, the announcement of his death would have demoralized them. Even now they were not wholly ready for it. For when Jesus had said that he must suffer, and be rejected by the ruling classes, and be killed, and rise again, Peter began to protest. He did not think it was necessary. He had not yet grasped the full meaning of the confession that he had made. He had said that Jesus was the Christ, the Son of God, and now it was not the Christ of whom he was thinking, but Jesus of Nazareth, their good Friend and Companion.

But Jesus knew that the materials were there for brave and willing disciples, and so he corrected Peter's error. He corrected him sharply, even roughly, because he wanted Peter to realize how evil such a suggestion was. It was the same temptation that the Devil had used in tempting Jesus at the first when he suggested that there was a way of accomplishing what he came for without undergoing the sacrifice of the cross. So Jesus called Peter "Satan" because the thought to which Peter had given utterance was satanic.

AFTER CONFESSION, LOYALTY

Peter's objection seems to have been the occasion for the next teaching of Jesus. Jesus wished apparently to show them that there is something further which is involved in confession. Some people think that when they have made confession of Jesus, nothing more is required of them. Jesus teaches in this section of the lesson that to confess him is to give oneself away to him in absolute devotion and with full purpose of obedience. No matter how difficult the service may be which he requires of us, no matter how great the sacrifice that our confession involves, unless we accept the service and the sacrifice, we cannot be his disciples.

Jesus called unto him the multitude to make this announcement. He wished to make this teaching as widely known as possible. He wished no disciples who did not appreciate the seriousness of following him. He had come away to this region for retirement, but the multitude was never far away from him. The Jewish population in the villages evidently had discovered his presence and were ready at any excuse to throng his way.

SAVING LIFE AND LOSING IT

Jesus went on to say that he who would save his life shall lose it, but that when one gives away his life for the sake of the gospel of Jesus, that one truly saves his life. What does this difficult saying mean? Something like this, no doubt! Life is given us for a purpose. The purpose is that we may develop a holy and noble character. The man who throws away his chances to become good and to do good, might better not have lived at all. It is the high purpose of life that counts. Therefore if by service to Christ and sacrifice for him, we gain growth in character, we have attained the end of life, even though life is short. If, on the other hand, we grow more mean and despicable every day, of what use is life to us? Of what use are all the treasures of earth to us if we have lost life itself, that is, if we have thrown away life's most glorious

possibilities. Life is for God, and if we have lost God out of our lives, no other gain, no matter how great, can repay that loss.

In the day of final reckoning, said Jesus, when he comes in the glory of his Father, all the real values of life will be evident, and in the enjoyment of his favor will be compensation for all the sacrifices we have made for him.

THE LESSON'S WORDS AND PHRASES

27. Villages of Cæsarea Philippi. Villages near Cæsarea Philippi. The city was so called to distinguish it from Cæsarea on the seacoast. **On the way.** On the journey, either from Bethsaida to Cæsarea Philippi or on the way between two of the villages.

28. They told him. The various answers show that though the people had accepted his ministry of blessing, they had never drawn the conclusions from it. **John the Baptist.** Herod feared that Jesus was John risen from the dead. Mark 6 : 14.

29. Peter answereth. As spokesman for the Twelve. Matthew's account is fuller here; read Matt. 16 : 13-20. **Thou art the Christ.** The Messiah, long looked for.

30. They should tell no man. There was danger lest the premature announcement of the fact should arouse the false Messianic hopes of the Jews. They thought that the Messiah would lead a revolution.

31. And he began to teach them. Now that the disciples had confessed him, they were ready for the startling announcement of his death. This is the first of three distinct and detailed predictions of his death which Jesus made. Mark 9 : 31; 10 : 33.

32. Openly. Not publicly, but rather plainly and definitely. **Peter took him.** Perhaps apart from the others. **Began to rebuke him.** A kindly but presumptuous argument.

33. Seeing his disciples. Watching the result of Peter's rebuke. **Get thee behind me, Satan.** Jesus had spoken similarly to the Tempter. Matt. 4 : 10. This shows that Jesus considered Peter's suggestion akin to the solicitations of Satan on that occasion. He reminded Peter that then once for all he had rejected the temptation to win success in any easy way. **The things of God, . . . of men.** God's point of view and the world's are utterly different, whether we think of Christ's sufferings or of man's for Christ's sake.

34. The multitude. This shows that Jesus once more "could not be hid." Even in this secluded place he was known and followed. **If any man would come after me.** True followers must accept the truth of the cross, both for Jesus and for themselves. **Deny himself.** "None of self, and all of thee." **Take up his cross.** As the Master was to have his cross, so likewise was the servant to have his.

35. Save his life. Life used here in two senses, of the body and of the spirit. Desire to save the bodily life may well result in the death of the spirit life.

36. What doth it profit? Nothing that we can gain is worth while if in gaining it we have sacrificed real life, that is, spiritual life.

37. In exchange. That is, as a ransom price. Having sacrificed real life, nothing can buy it back.

38. Shall be ashamed of me. Shall refuse me allegiance. **In this adulterous and sinful generation.** Which is about to reject the claims of Christ. **Son of man also shall be ashamed.** This is the time of probation; the second coming of Jesus will be the time of judgment. **In the glory.** Then he will appear, not as now, despised and rejected, but clothed in the glory which is his right.

FOR INTERMEDIATE PUPILS

1. Why did Jesus take his disciples away again for this period of retirement?

2. Why was Cæsarea Philippi so named?

3. Why did Jesus call out the confession of the disciples? Did he not know what they thought about him?

4. Why is it necessary to make confession of Jesus now? Why is it not enough to believe on him, without saying so before men?

5. Why did Jesus call Peter "Satan"?

6. Do you think that Jesus, in v. 34, made the conditions of his service too difficult? Why? Or why not?

7. State in your own words the meaning of v. 36.

The Intermediate Catechism

Q. 21. How does God lead us to believe on Jesus Christ?

A. God leads us to believe on Jesus Christ by the work of the Holy Spirit in our hearts, showing us that we are sinful, and disposing and enabling us to accept him as he is offered to us in the gospel.

FOR SENIOR STUDENTS

1. Do you think that Jesus took his disciples away just for the purpose of calling out this great confession? If so, show how important it was.

2. Why did he tell them to be silent about the fact that he was the Messiah?

3. Why did he first make the announcement of his death after they had made this confession?

4. What arguments do you imagine Peter used to try to convince Jesus that he ought not to die? Why did they not convince Jesus?

5. Give illustrations to show that the man who seeks to save his life at all hazards may in fact fail in the real purpose of life.

The Shorter Catechism

Q. 67. Which is the sixth commandment?

A. The sixth commandment is, Thou shalt not kill.

Q. 68. What is required in the sixth commandment?

A. The sixth commandment requireth all lawful endeavorers to preserve our own life, and the life of others.

JESUS TRANSFIGURED

The Golden Text—"This is my beloved Son: hear him."—Mark 9 : 7.

TEXT OF LESSON, MARK 9 : 2-10

For entire lesson, see Mark 9 : 2-29.

COMMON VERSION

2 ¶ And after six days Je'sus taketh *with him* Pe'ter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.

3 And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

4 And there appeared unto them E-li'as with Mo'ses: and they were talking with Je'sus.

5 And Pe'ter answered and said to Je'sus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Mo'ses, and one for E-li'as.

6 For he wist not what to say; for they were sore afraid.

7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.

8 And suddenly, when they had looked round about, they saw no man any more, save Je'sus only with themselves.

9 And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

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2 And after six days Jesus taketh with him Peter, and James, and John, and bringeth them up into a high mountain apart by themselves: and he was transfigured before them; 3 and his garments became glistering, exceeding white, so as no fuller on earth can whiten them. 4 And there appeared unto them Elijah with Moses: and they were talking with Jesus. 5 And Peter answereth and saith to Jesus, Rabbi, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elijah. 6 For he knew not what to answer; for they became sore afraid. 7 And there came a cloud overshadowing them: and there came a voice out of the cloud, This is my beloved Son: hear ye him. 8 And suddenly looking round about, they saw no one any more, save Jesus only with themselves.

9 And as they were coming down from the mountain, he charged them that they should tell no man what things they had seen, save when the Son of man should have risen again from the dead. 10 And they kept the saying, questioning among themselves what the rising again from the dead should mean.

The Time—Autumn, A. D. 29. **The Place**—Probably Mount Hermon.

DAILY HOME READINGS

Date	Title	Reference
Monday, April 15	Jesus Transfigured	Mark 9 : 2-10.
Tuesday, April 16	The Disciples' Failure	Mark 9 : 11-18.
Wednesday, April 17	The Dumb Spirit Cast Out	Mark 9 : 19-29.
Thursday, April 18	Prayer and Service	Luke 9 : 30-37.
Friday, April 19	Elisha at Prayer	II Kings 4 : 27-37.
Saturday, April 20	Efficacy of Prayer	James 5 : 13-18.
Sunday, April 21	Changed Into Christ's Image	II Cor. 3 : 9-18.

A PROPHECY IN PICTURE

In the last lesson Jesus definitely told his disciples that he was to be put to death by the Jewish rulers. Peter's rebuke revealed the fact that such an announcement was very unwelcome to the disciples. They did not see the reason for such a dreadful end to his wonderful life. It was necessary for him in some way to make it plainer to their minds that he knew what was coming, and also that only through such a sacrifice could he accomplish his purpose in coming to earth.

It is hard for us, and it must have been hard for the disciples, to conceive of a life without surprises. When we arise each day we look out upon an unknown future. We cannot predict with certainty what will happen. We may plan to do such and such things, but whether we actually do them or not will depend upon forces which we cannot control. But Jesus knew what was before him. Not only the great things, but the smallest events of his life, were known before they took place. He knew because he himself had so arranged them.

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It was necessary to show the disciples the fact of his death so plainly that its purpose would be evident, if not at once, at least afterwards, when they reflected upon what they had seen. So Jesus planned this "prophecy in picture."

A MOUNTAIN CLIMB

Three of the Twelve only were taken on this mountain journey. Peter and James and John, more responsive to spiritual truth, perhaps, destined to have a larger part than the others in the work of founding the infant Church, were those chosen for the privilege. The others were left at the foot of the mountain, but while they waited work was given them to do.

It was not the first time that the disciples had gone mountain-climbing with Jesus. On a mountain they had heard him speak the great Sermon. They were familiar with his habit of going into a mountain to pray. He had even spent the night in prayer on one of the peaks about the lake. They must have realized that some great experience was coming as they climbed up and up, to the top of this snow-capped giant of Palestine. For this was without doubt Mount Hermon the highest mountain they knew.

THE TRANSFIGURATION

Luke tells us, ch. 9 : 28, 29, that Jesus went up into the mountain to pray, and that it was while he was praying that his countenance was changed. "Transfiguration" means change. A certain alteration took place in his appearance, some glory light lit up his face and garments, and made the experience forever memorable. II Peter 1 : 16. It was probably in the night; the snowy peaks about them added to the majesty of the scene; but the brightness which enveloped Jesus came from within. The three disciples had been asleep while Jesus was praying, but on awaking they found that while they slept a wondrous scene had been prepared.

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THE TRANSFIGURATION

ELIJAH AND MOSES

What they saw was indeed startling. The appearance of Jesus was wonderful in itself. But, added to this fact, there were two men with him, whereas he had been alone when they came up the mountain with him. Do you suppose that they questioned one another as to who the two newcomers might be? Little by little, perhaps, the truth penetrated their minds that what they were witnessing was to be one of the most marvelous experiences of their lives. Some word of the Master's, perhaps, or maybe an inward illumination, made it plain to them that with Jesus were the two greatest men of Hebrew history, Moses and Elijah. One was the lawgiver and the other the great prophet of the nation. Both had been men of God, had heard God speak, and had been admitted to his very presence. Neither had left this earth in the ordinary way of mortals: Moses had died in the mountain and God had buried him; Elijah had been carried to heaven in a chariot of fire.

The disciples realized that the two greatest men of two important epochs of Israel's history were in conference with him who they had a few days before confessed was the Messiah, the Son of the living God. They must have grasped the fact that a conference of three such personages must be about matters of tremendous importance.

WHAT THEY TALKED ABOUT

Luke tells us that they were talking of Jesus' death which he was about to accomplish at Jerusalem. Ch. 9 : 31. The very fact of their presence with Jesus was reassuring. Peter and the others were good Jews, and so held Moses and Elijah in great veneration. Their presence with Jesus gave the sanction of God to whatever Jesus had done and would do. But the fact that they talked of his death made the experience even more instructive. It told the three men that the death of Jesus before which they had hesitated, from

which they had even tried to dissuade Jesus, was a part of the purpose of God. Moses had been the spokesman of God in the earlier years of Israel's history, Elijah had been the spokesman in the latter period. In them the voice of God in Hebrew history was speaking, not to correct but to confirm the judgment of Jesus that his death was necessary. Jesus had told them the fact; they had rebelled against it; now God, through his confidential messengers, accredited through the ages as trustworthy, was reaffirming the truth.

There was even more than this in what they saw. Moses had given the Law to God's people. They had never kept the Law, but had made themselves liable to punishment for breaking it all through the years. God's purpose in the Law would never be fulfilled until in some way that broken Law could be vindicated and the guilt of its violators be washed away. Moses the lawgiver was there with Jesus to say that in him the broken Law was about to be satisfied, and the guilt of men to be taken away.

The prophets likewise had foretold the coming of One who was to do for men what they could not do for themselves, One who would be the Shepherd of his people, and at the same time, the Lamb slain for their sins. Elijah, the great head of the prophetic order, was with Jesus on the Mount of Transfiguration to tell them that Jesus was the One of whom all the prophets had spoken.

So Jesus and his two companions on the mount talked of his death. The disciples had rebelled at such a thought. But those who knew what the revelation of God to his people really called for not only did not rebel; they accepted it gladly and spoke of it freely to him. And the apostles heard. It was a great lesson for them.

PETER'S THOUGHTLESS PROPOSAL

Peter was evidently much moved by the experience. He was profoundly impressed by the sight of Moses and Elijah talking with his Master. He did not consider what the full meaning of the incident was. He knew only that it was good to be there, and wished to stay. So he burst out thoughtlessly, "Rabbi, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elijah." Mark adds, "For he knew not what to answer; for they became sore afraid." This means, no doubt, that Peter was utterly bewildered and confused so that he could not think wisely. And certainly the proposal was not wise. Jesus' work was not yet done. Their own work as disciples had hardly begun, and it was to be done not up on a mountain but down in the valley among the people. It would have been in opposition to the spirit of their dedication to Jesus to remain apart from the men to whom he had sent them.

Spiritual blessings are given to us to make us stronger for our work. If they do not send us down from the mountain with new courage and zest to do the tasks God has given to us, then they are not helpful, but rather harmful.

JESUS ONLY

While Peter was speaking there was a still further marvel. A cloud enveloped them. A voice came out of the cloud, proclaiming Jesus to be the Son of God and charging them to listen to him, that is to obey him as God's Son. When the cloud passed, Jesus was alone, and the experience was past. He was alone, but in him now they saw more than they had ever before seen in him. God had borne testimony to him in a new and wonderful way. All the authority of the Old Testament had sanctioned him, even to the fact of his death. Hereafter they would never again be tempted to think of him as less than the Son of God.

COMING DOWN FROM THE PLACE OF BLESSING

It was not yet time to publish to the world what they had seen. For the present it was a secret which they were to share with him. Not even the others of the Twelve were to be admitted to this privilege. The reason for this secrecy was, no doubt, because of the material notions which even members of the Twelve entertained in regard to the coming of the Messiah. For them to have known what these three had seen would have made it still more difficult for Jesus to combat their desires for an earthly kingdom. But, along with his charge to keep the matter secret, there was an allusion to the resurrection of Jesus which seemed to give them great concern. He had before this told them that he would rise from the dead. Mark 8 : 31. But they had been so shocked at the thought of his death and so absorbed in their grief at his impending loss that they had evidently not given the idea of the resurrection much attention. Now, however, when they had been so wonderfully instructed regarding his death, they could think of the other matter, his resurrection. So they questioned one another as to what he could mean by it. After he had risen from the dead, then they could tell about the transfiguration. But just what was the resurrection to be like? We have the story of Jesus' resurrection in the Gospels. It has been part of our faith about him from the very first, but to these disciples it was all new. They could not grasp it. We know that even when it occurred they were slow to believe it. The fact is that they were just ordinary men like ourselves, loving and devoted, but thoughtless and slow to receive new impressions.

THIS WAS THE PROPHECY IN PICTURE

So Jesus made plain to three of his disciples a lesson which he had already taught them, but which they could not understand. He showed it to them in a picture so impressive that they could not fail to grasp its meaning. He must die as he had said. Moses and Elijah had said so. God out of

heaven had sanctioned the program. The voice had bidden them listen to Jesus. Even if their minds were as yet unable to grasp the full sense of the experience, it had touched them profoundly and, after he had risen from the dead, they would be able to give testimony to him more valuable for what they had seen. Peter in his Second Epistle, as we have seen, refers to the transfiguration, as to something about which there could not be any manner of doubt. He says, "We were eyewitnesses of his majesty."

The transfiguration taught these men that Jesus was the Son of God. They had known this before, but this was a new proof. Still more, it reconciled them to the thought that the Son of God must suffer and die. And lastly, it won them to a sympathetic consent to the truth that all Christ's followers must suffer also. It was the glory of sacrifice which lit his face. Only those who "follow in his train" can shed that glory on the world.

THE LESSON'S WORDS AND PHRASES

2. After six days. That is, after Peter's confession. **Peter, and James, and John.** These three were Jesus' most frequent companions in intimate moments. **A high mountain apart.** Probably Mount Hermon. Cæsarea Philippi was at its foot. **By themselves.** The purpose of the withdrawal was to pray. What a privilege to be admitted to the solitary devotions of Jesus! **Was transfigured.** The meaning of the word "transfigured" appears in the further description of the scene. **Before them.** They were witnesses of the marvel.

3. His garments. Matthew mentions the shining of his face "as the sun." As it was night this was particularly noteworthy. Matthew, Mark, and Luke all speak of the whiteness of his garments, but only Mark adds the further simile. **So as no fuller.** A fuller was one who whitened and cleansed soiled garments. The clothing was soaked with soap and water and trodden with the feet. A striking comparison.

4. There appeared unto them. Not a vision; they were actually present. **Elijah with Moses.** Two great Old Testament heroes. Both were forerunners of the Messiah. **Talking with Jesus.** It is Luke who tells us the subject of their conversation. He says they were talking of Jesus' "decease," or "departure" at Jerusalem.

5. And Peter answereth. Impulsive, quick-speaking, and quick-acting Peter was naturally the one to speak. **It is good for us.** He never would have made this proposal if he had stopped to think. For such a plan meant to shirk the duties and the toils of discipleship, simply to enjoy the delights of a spiritual experience. **Tabernacles.** Or "booths," temporary dwellings.

6. Sore afraid. The unearthly experience naturally awed them.

7. A cloud. Signifying the presence of God. **A voice.** As at his baptism, so now the Father gave his sanction to his Son. **Hear ye him.** Obey him, accept his program, referring perhaps to that part of it which they had doubted, namely, his death.

8. Save Jesus only. The withdrawal of Moses and Elijah left Jesus alone with them.

9. As they were coming down. The long descent of the mountain left plenty of time for discussion. **Charged them.** Gave them special instructions. **Save when the Son of man should have risen.** Until his resurrection they were to keep silent.

10. They kept the saying. That is, they obeyed him. **Questioning among themselves.** They could not understand in advance just what he meant. They all believed in the resurrection of the dead, but could not join this fact with the prohibition to speak of the transfiguration.

FOR INTERMEDIATE PUPILS

1. Why did Jesus give his disciples this wonderful experience?
2. Where did the transfiguration take place?
3. Name any other great scenes in Jesus' life that occurred on mountains.
4. Why did he take just these three disciples with him?
5. Why were Moses and Elijah present with him, and why did they talk of Jesus' death?
6. What do you think the transfiguration means for us?

The Intermediate Catechism

Q. 22. What is the work of the Holy Spirit in us who believe?

A. The work of the Holy Spirit in us who believe is to give us hatred of sin and love of righteousness, knowledge of the truth, power for service and assurance that we are children of God.

FOR SENIOR STUDENTS

1. Connect this lesson with the last lesson.
2. At what time of day do you think the transfiguration took place? Why?
3. Before how many critical times of his life did Jesus pray? Name them.
4. What effect upon the disciples was produced by the presence of Moses and Elijah with Jesus, and their conversation with him?
5. Why was Peter's proposal impractical? What is the right way to make use of life's great experiences?
6. Just what effect do you think the transfiguration was intended to have upon the three disciples? How did it vindicate Jesus' program of death for men?

The Shorter Catechism

Q. 69. What is forbidden in the sixth commandment?

A. The sixth commandment forbiddeth the taking away of our own life, or the life of our neighbor unjustly, or whatsoever tendeth thereunto.

JESUS REBUKES SELFISHNESS

The Golden Text—"If any man desire to be first, the same shall be last of all, and servant of all."—Mark 9 : 35.

TEXT OF LESSON, MARK 9 : 33-42

For entire lesson, see Mark 9 : 30-50.

COMMON VERSION

33 ¶ And he came to Ca-per'na-um: and being in the house he asked them, What was it that ye disputed among yourselves by the way?

34 But they held their peace: for by the way they had disputed among themselves, who *should be* the greatest.

35 And he sat down, and called the twelve, and saith unto them, If any man desire to be first, *the same* shall be last of all, and servant of all.

36 And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,

37 Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

38 ¶ And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us.

39 But Je'sus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

40 For he that is not against us is on our part.

41 For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

42 And whosoever shall offend one of *these* little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

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33 And they came to Capernaum: and when he was in the house he asked them, What were ye reasoning on the way? 34 But they held their peace: for they had disputed one with another on the way, who *was* the greatest. 35 And he sat down, and called the twelve; and he saith unto them, If any man would be first, he shall be last of all, and servant of all. 36 And he took a little child, and set him in the midst of them: and taking him in his arms, he said unto them, 37 Whosoever shall receive one of such little children in my name, receiveth me: and whosoever receiveth me, receiveth not me, but him that sent me.

38 John said unto him, Teacher, we saw one casting out demons in thy name; and we forbade him, because he followed not us. 39 But Jesus said, Forbid him not: for there is no man who shall do a mighty work in my name, and be able quickly to speak evil of me. 40 For he that is not against us is for us. 41 For whosoever shall give you a cup of water to drink, because ye are Christ's, verily I say unto you, he shall in no wise lose his reward. 42 And whosoever shall cause one of these little ones that believe on me to stumble, it were better for him if a great millstone were hanged about his neck, and he were cast into the sea.

The Time—Autumn, A. D. 29.

The Place—Capernaum.

DAILY HOME READINGS

Date	Title	Reference
Monday, April 22	Jesus Rebukes Selfishness	Mark 9 : 30-42.
Tuesday, April 23	Dealing with Offenders	Mark 9 : 43-50.
Wednesday, April 24	A Mother's Ambition	Matt. 20 : 20-28
Thursday, April 25	True Greatness	Luke 22 : 24-30.
Friday, April 26	Love, the Great Corrective	I Cor., ch. 13.
Saturday, April 27	A Cure for Greed	James 4 : 1-10.
Sunday, April 28	Warning Against Strong Drink	Isa. 28 : 1-7.

HOME AGAIN

After the long journey northward Jesus and the disciples were at home again. Home, of course, was Capernaum, where Jesus had lived since the beginning of his ministry. The disciples, too, most of them, probably had moved their dwellings there to be with him constantly. They were back again in the familiar surroundings, but oh, how different things were now. At least for three of them life would always be different, for had they not seen him in the "holy mount"? They had also confessed, through Peter, that he was the Christ, the Son of God, and had heard him say that men who followed him must give up everything, and bear their cross for his sake. So, when they came back to Capernaum, they must have come in a very different frame of mind from that in which they went out.

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And yet, surprising as it may seem, they were not yet perfect in character! They had learned a great deal about Jesus but they had yet much to learn about themselves. Committed to him heart and soul as they thought they were, nevertheless they were to learn new ways of helping him as they learned new tests of character which they had to meet. A great many people who are perfectly sure they would go to death for the sake of Christ have not yet learned to be kindly and thoughtful of others. The self-seeking person is unfaithful to Christ.

THE DISPUTE ON THE JOURNEY

The disciples seem always to have been surprised at each new evidence of Jesus' omniscience. They had called him the Son of God, and yet they were surprised when he knew their thoughts and when he was acquainted with their private affairs. On the journey down from Cæsarea Philippi they had had a discussion among themselves about who of them should be greatest in his Kingdom. They did not realize that he knew all about it, that they could hide nothing from him.

Do we realize that we can hide nothing from Jesus, that he knows the secret thoughts of our hearts?

What caused the discussion? We can only guess, but it seems fairly certain that it was occasioned by the choice of Peter and James and John for the privilege of being with him alone on the Mount of Transfiguration. Perhaps the three had given themselves airs on their return with Jesus. It would have been only natural, if, conscious of the wonderful thing which they had seen, they should have been somewhat superior in their attitude to the others who had not seen Jesus transfigured. They could not even tell them about it. The others, left alone at the foot of the mountain, had not had faith enough to cast out a demon which was torturing a young lad. Mark 9 : 14-29. And so from the wonderful experience on the mount there had actually arisen discussion and disputing and probably even quarreling.

Strange that these good men should not have realized how foolishly and sinfully they were acting!

And yet was it so strange? Are we always unselfish and considerate of others, even in our work for Christ? Do we never think, "How much better I could do the work which another is doing"?

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THE LITTLE CHILD SET IN THE MIDST

THE OBJECT LESSON

In v. 35 you will find the proposition which Jesus sets out to prove to the disciples. In v. 36 you will see the method by which he illustrated the proposition. "If any man desire to be first, the same shall be last of all, and servant of all." Here is the law of rank in the Christian life. The greatest man is the man who helps others most. The Boy Scouts have a rule by which they must "do a good turn every day." It is a good rule to follow. But that one "good turn" is only an illustration of what all life ought to be. He who does the most "good turns" is the best follower of Jesus. The world has its ways of ranking men. Royal birth makes some men kings and princes. Wealth makes others important. But in the Christian life,

Jesus said that SERVICE is the only way to true greatness.

Then Jesus impressed the truth by a very simple method. He took a child. Perhaps it was a child of one of his disciples, in whose house he was at the time. He set him in the midst of them, where all could see him. Then Jesus said, "Whosoever shall receive one of such little children in my name, receiveth me." He meant that as the child was weak and helpless and apparently insignificant, it was a type of all weak and helpless and insignificant persons. To receive such, and care for them, was the sign of true discipleship. They had given themselves to Christ and were looking for ways in which they might be true to him. Here was a way which all might follow. Service to the weak and helpless and lowly was service to Jesus.

Are you looking for ways in which you may show your love for your Master? Unselfish helpfulness to others, doing what you can to bring others joy and ease, is the only way that has the sanction of Jesus himself.

HOW TO TREAT OTHER SERVANTS

John had a tender conscience. Jesus' words made him wonder if he and the others had been right in a certain instance of which he speaks. On their recent journey they had seen a man casting out demons in Jesus' name, who was not a member of their company. They had been jealous of him. They had thought that they alone should have the privilege of using Jesus' name in working miracles. So they had forbidden him to do so. But now Jesus told them that they were wrong. The very fact that the man was working in the name of Jesus was proof that he honored him and was seeking to help others for his sake. It is easy to think that the company of Christians to which we belong has the exclusive right to work for Jesus. It is easy to be jealous of others who are in their own way striving to serve him. But Jesus says, "He that is not against us is for us." This is no encouragement to neutrality in the fight for the right. This man was not a neutral. The very fact that he worked miracles in Jesus' name was a sign that he was on the side of Jesus.

The incident teaches us toleration and kindness in our treatment of other workers, and in our thoughts of them.

THE TREMENDOUS IMPORTANCE OF OUR ACTS

Then follow a number of teachings of Jesus in which he shows the disciples how important in the lives of others are the apparently insignificant acts which we perform. We are apt to think that if our "hearts are right," what we do is of little importance. But the thought of Jesus is that actions are the only dependable signs of the heart's attitude.

The man who gives a cup of cold water to a thirsty one, as a Christian service, shows his true Christianity.

On the other hand, he who does something to make it harder for a Christian to do right, shows that he is no true friend of Christ, no matter what he professes. He deserves some terrible punishment.

THE LESSON'S WORDS AND PHRASES

33. To Capernaum. The home of Jesus and, since they had left all to follow him, of his disciples. **In the house.** It is said that he had "not where to lay his head." So it is likely that he lived while in Capernaum in the home of one of his disciples, possibly Peter.

34. They held their peace. They were ashamed that he should know their folly. **Who was the greatest.** They were thinking of his future Kingdom, and probably thought that their rank in the Kingdom would depend upon the honors Jesus gave them in those preparatory days.

35. If any man would be first. This gives to them in striking form the way to real eminence. "The spirit of service is the passport to eminence in the Kingdom of God." **Servant.** The word is often translated "minister," a helper.

36. A little child. He was already there, so probably a member of the household.

37. Whosoever shall receive. Meaning take and care for. Jesus is referring to what he had said just before. The humblest service, if rendered in his name, is a service to him, and if to him then to God the Father, also.

38. One casting out demons. Probably one of the many disciples whom Jesus had won in Galilee. He had not been commissioned by Jesus to do this, as had the apostles. **Followed not us.** Not a member of the apostolic circle.

39. For there is no man who shall do a mighty work. The very fact that he was working for Christ and in his name showed that he could not be among Christ's enemies.

40. He that is not against us is for us. Not a contradiction of Matt. 12 : 30. There the reference is to those who are definitely working for Christ. Here the man was definitely on his side though not officially a worker.

41. A cup of water to drink. Meaning that the smallest service in the name of Christ shall not go unrewarded.

42. One of these little ones. The child was still in his arms, but he is alluding to all weak, ignorant, faulty but sincere disciples. **To stumble.** By putting objection or suspicion in his way. **A great millstone.** One of the great stones used in grinding grain. **Cast into the sea.** Used by Jesus not as descriptive but as typical of terrible punishment. No punishment could be too great for the man who would hurt the faith of one of Christ's sincere disciples.

FOR INTERMEDIATE PUPILS

1. What did the Twelve learn about Jesus on their long journey to the north?

2. What did their dispute on the way prove that they had not learned?
3. What did Jesus' knowledge of their dispute show them?
4. What do you suppose caused the discussion about who was the greatest?
5. Give one illustration from your own experience showing that the greatest man is he who seeks not his own but others' welfare.
6. Why did Jesus counsel John not to rebuke the man who had cast out demons? What may we learn from this incident?

The Intermediate Catechism

Q. 23. What is the duty and privilege of those who believe on Jesus Christ?

A. The duty and privilege of those who believe on Jesus Christ is to confess him before men and to come into the full communion of the Church.

FOR SENIOR STUDENTS

1. Show how the lesson of the Mount of Transfiguration ought to have prevented those who were present from taking part in this dispute.
2. How does the Master rank men in the work of his Kingdom?
3. How does selfishness hinder us from serving Jesus?
4. What did Jesus teach us about the way to treat other servants of his?
5. Why is it that our actions are so important?

The Shorter Catechism

Q. 70. Which is the seventh commandment?

A. The seventh commandment is, Thou shalt not commit adultery.

Q. 71. What is required in the seventh commandment?

A. The seventh commandment requireth the preservation of our own and our neighbor's chastity, in heart, speech, and behavior.

Q. 72. What is forbidden in the seventh commandment?

A. The seventh commandment forbiddeth all unchaste thoughts, words, and actions.

Lesson XVIII—JESUS SETS NEW STANDARDS OF LIVING

The Golden Text—"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."—Matt. 6 : 33.

TEXT OF LESSON, MARK 10 : 17-27

For entire lesson, see Mark 10: 1-31.

COMMON VERSION

17 ¶ And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

18 And Je'sus said unto him, Why callest thou me good? *there is* none good but one, *that is,* God.

19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

20 And he answered and said unto him, Master, all these have I observed from my youth.

21 Then Je'sus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.

22 And he was sad at that saying, and went away grieved: for he had great possessions.

23 ¶ And Je'sus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

24 And the disciples were astonished at his words. But Je'sus answereth again, and saith unto

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17 And as he was going forth into the way, there ran one to him, and kneeled to him, and asked him, Good Teacher, what shall I do that I may inherit eternal life? 18 And Jesus said unto him, Why callest thou me good? none is good save one, *even* God. 19 Thou knowest the commandments, Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor thy father and mother. 20 And he said unto him, Teacher, all these things have I observed from my youth. 21 And Jesus looking upon him loved him, and said unto him, One thing thou lackest: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me. 22 But his countenance fell at the saying, and he went away sorrowful: for he was one that had great possessions.

23 And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! 24 And the disciples were amazed at his words. But Jesus

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them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

26 And they were astonished out of measure, saying among themselves, Who then can be saved?

27 And Je'sus looking upon them saith, With men *it is* impossible, but not with God: for with God all things are possible.

answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! 25 It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. 26 And they were astonished exceedingly, saying unto him, Then who can be saved? 27 Jesus looking upon them saith, With men it is impossible, but not with God: for all things are possible with God.

The Time—Probably March, A. D. 30. **The Place**—Perea.

DAILY HOME READINGS

Date	Title	Reference
Monday, April 29	Jesus Sets New Standards of Living	Mark 10 : 17-31.
Tuesday, April 30	The Sacredness of Marriage	Mark 10 : 1-12.
Wednesday, May 1	Jesus and the Children	Mark 10 : 13-16; Matt. 18 : 1-6.
Thursday, May 2	The Ten Commandments	Ex. 20 : 2-17.
Friday, May 3	Rules of Conduct	Lev. 19 : 11-18.
Saturday, May 4	Love for God and Man	Matt. 22 : 34-40.
Sunday, May 5	Love Fulfilling the Law	Rom. 13 : 1-10.

JESUS DEPARTS FROM GALILEE

Jesus went to Galilee nearly two years before the time of this lesson in order to train his disciples and to prepare them for the time when they should be left to carry on the work of his Kingdom without him; another reason for his going was that in Galilee he might hope for comparative freedom from the persecution of the ruling classes.

But now after nearly two years of work with his disciples he had in a measure made them ready for their task. They believed that he was the Messiah, the Son of God, and he had at least twice told them that it was his purpose to die on the cross. Though they had not fully grasped this truth, they knew it perhaps as well as they could know it before his death actually occurred. Then, too, the scene of persecution had been transferred from Judea to Galilee and the opposition of his enemies had been growing sharper. They had followed him to Galilee and were organizing a more or less determined campaign against him, seeking his death.

All things pointed therefore to Jesus' early death, and, so far as was possible for them, the disciples were ready for it. Jesus consequently left Galilee probably soon after the transfiguration and began a leisurely journey to Jerusalem with his disciples. It was evidently his purpose to arrive at Jerusalem at passover time, which occurred early in April. These last few months were full of precious experiences for the disciples, and many a sick, or sinful, or sad heart had reason to bless the Master for his help on this last journey.

IN PEREA

Jesus did not go directly to Jerusalem, which he might have done in a few days. The time was not yet ripe for him to take up his residence there. He spent the time for the most part east of the Jordan river, moving here and there, teaching his disciples and working with the people. Once or twice he even made flying journeys to Jerusalem itself, but always departed quickly before the authorities could act against him. But through all this period his face was set toward Jerusalem, toward the final scenes in his tragic career. There is a pathetic quality about all the incidents in this part of his ministry. It is not difficult to see that the shadow of the cross was upon him.

Perea is the name applied to a strip of territory on the east side of the Jordan river, some sixty miles long from north to south. It was under the dominion of Herod Antipas. The fortress of Machærus, where John the Baptist was imprisoned, was in the southern part of Perea. It was a fertile country, inhabited by a mixed population settled in many towns and villages. Here Jesus might work with less interruption and persecution than in the more strictly Jewish towns of Judea or Galilee. Many of the most precious incidents of the Gospels are to be found in this period of his ministry.

THE RICH YOUNG MAN

The Gospel of Luke, chs. 9 to 19, contains many incidents which took place during this time. The Gospel of Mark omits most of them as not in accordance with the author's purpose. The incident described in our lesson occurred in the last month of the Perean ministry, just before Jesus reached Jericho on the last stage of his journey toward Jerusalem.

The parallels in Matt., ch. 19 : 16-22, and in Luke, ch. 18 : 18-23, tell us additional facts about the man who came to Jesus in the way. He was a ruler, that is he held some high position in the synagogue, or town. He was also a young man, so that his eagerness and enthusiasm and his later unwillingness are especially interesting to young people. We are also told that he was "very rich."

Poor fellow! Then, as now, character was best and easiest developed by trial and labor, and the man who is exempt by his wealth from these must grow his character in some other way. The rich young man is always handicapped in the race of life.

The young man's address to Jesus shows that he had been impressed by Jesus' person and by his work. He called Jesus "Good Teacher." He had also realized either from something that Jesus had said or from his own reflection upon Jesus' work that here was a Man who could give trustworthy information about life and duty and eternity. "What shall I do that I may inherit eternal life?" That was indeed a serious question. When a man once realizes that there is a possibility of living and growing and enjoying forever he naturally wants to "inherit eternal life."

JESUS' ANSWER

The first part of Jesus' reply to the young man was intended to call his attention to the real meaning of the words with which he had addressed Jesus. He had said, "Good Teacher." Jesus asked, "Why callest thou me good? none is good save one, even God." By this Jesus did not mean to intimate that the man had been in error in calling him "good." He simply wished to make him think of what he had said and to answer to himself why he had called Jesus "good." It was as if he had said, "What sort of goodness is this of which you are speaking?" The young man probably wished to get some mechanical rule of life, consisting of so much charity and so much reading of the Law and so much attendance upon the worship of God, which, when he had done, he would get eternal life. But Jesus intimated that such a program of life would not be goodness in any true sense. As a matter of fact it would be a sort of business transaction according to which the man would purchase his salvation. Jesus said, on the contrary, that only God is good, meaning, no doubt, that all true goodness comes from him. No mere earthly teacher, as the young man supposed Jesus to be, can give trustworthy advice about goodness. Only God can make men good.

Then Jesus said, "Thou knowest the commandments, Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor thy father and mother." And the young man answered that he had always kept the Commandments. That was indeed a great deal. Even though he did not realize all that keeping God's law involves, still it was most praiseworthy to have kept the letter of the Law. He was a clean young man, moral, honorable, and exemplary in his life. He was wiser than many modern men and women, who look with too great indulgence on the sins of youth, and who talk foolishly about "sowing wild oats." No wonder Jesus loved this young man!

The Commandments which Jesus cited were those of the second table of the Law, comprising our duty to our neighbor. The young man's answer showed that he had only a superficial understanding of the true way of keeping the Commandments. Like many others, his observance went no deeper than the letter of the Law.

THE GREAT TEST

Jesus then surely and swiftly prescribed for his spiritual disease. "One thing thou lackest," he said, but that was the all-important thing. It was the thing which would redeem all his perfunctory keeping of the Law and show that his good acts sprang from real goodness. "Sell whatsoever thou hast, and give to the poor, . . . and come, follow me." This was a test of his real sincerity. Did he truly want eternal life? If so, no sacrifice of this world's goods could be too much to make. Did he truly love his neighbor as himself? If so, then the sufferings of unfortunate men ought to make him kind and pitiful.

The young man could not meet this test at this time. Perhaps later he knew more about the value of Jesus' prescription, but at this time he went away sorrowful. He could not give up his wealth.

Do you think that Jesus requires all who come to be his disciples to make the sacrifice of all they have? Why? Or why not?

Is anything we have absolutely our own? Who owns the lands and the cattle and the money of this world? Is it not true that men are simply stewards of God, intrusted by him with certain goods to administer for him? The difference between a true disciple of Jesus and one who is not true is that the one confesses this truth and the other does not. But it is equally true of both.

JESUS' DISCOURSE ABOUT WEALTH

The words which Jesus spoke to his disciples just after the departure of the young man show how sorrowful the incident made him. Verse 24 explains v. 23. It is not the possession of riches that keeps men out of the Kingdom of God, but trusting in riches. Not only material wealth blocks the entrance to eternal life, but wealth of any kind. Wealth of power, or of culture, or of attainment is equally hindering. The reason is that humility, entire trust in God, is necessary in becoming a disciple of Christ.

The illustration which Jesus used is perfectly simple. A camel cannot go through the eye of a needle. Neither can a man who trusts in his riches get into heaven. Trust in Christ is the only passport to heaven.

What hope is there for a rich man then? The disciples were confused by Jesus' words and they asked, "Then who can be saved?" Jesus answered that God can do the things that man cannot do. The rich man has all the chance that any other sinner has. Conversion is a change in the sphere of the humanly impossible. It is the work of God's Spirit.

Let us read the story of the rich young man with

pity for his difficulties, with a resolution that we will withhold nothing from God, and with a new confidence that all the things that seem impossible to us will be changed in God's good time and way, into glorious possibilities, probabilities, nay, realities, by God's Spirit, who "worketh how and when and where he pleases."

THE LESSON'S WORDS AND PHRASES

17. Into the way. As he was journeying toward Jerusalem, leaving Perea. **There ran one to him, and kneeled.** The impulsive action was combined with reverential attitude. **Good Teacher.** A sincere but mistaken address, since the speaker thought of Jesus as a mere human teacher.

18. Why callest thou me good? Not intended to disclaim either goodness or divinity, but to make the man think what was involved in his words. **None is good save one, even God.** Indicating that the source of all goodness is in God; if Christ is truly good, then he is God.

19. The commandments. Jesus cites only those referring to our duty to our neighbor, showing that the man's lack was in the sphere of brotherly love. The order is also changed. **Do not defraud.** Probably paraphrasing and interpreting the Tenth Commandment.

20. All these things have I observed. Not boastful, but self-righteous. He had no conception of the meaning of the Commandments as explained by Jesus in the words, "Thou shalt love thy neighbor as thyself."

21. Jesus . . . loved him. This phrase shows that we must not judge this young man too harshly. Despite his self-righteousness and ignorance, he was lovable. **One thing thou lackest.** This answers the young man's question as recorded in Matt. 19 : 20. One thing was lacking, but the lack of this one thing impaired all his obedience. **Sell whatsoever thou hast.** This stern requirement was intended at once to deprive the young man of that in which he had trusted most to bring him eternal life. Without his wealth he would have to trust in God. Having given his money away, he would be obliged to enter by the door of faith, a low door where all must stoop.

22. His countenance fell. Notice the picturesque expression. **He went away.** For this time at least, though one likes to hope that eventually he followed Christ.

23. How hardly shall they that have riches. In the next verse Jesus tells what he means: how hard it is for them that trust in riches. The possession of any great gift is dangerous because its possessor is apt to rely too much upon it.

24. Amazed. No doubt the disciples longed for the accession of wealthy companions in the service of Christ.

25. It is easier for a camel. This must be taken in its literal sense, as meaning an impossible thing, humanly speaking. No man with a burden on his back, whether of wealth, or of pride, or of attainments, or of sin, can enter the Kingdom of God. All burdens must be dropped at the cross.

26. Then who can be saved? This was the question for which Jesus was waiting. It gave him the opportunity to say that it is God alone who saves.

27. "The impossible is the peculiar sphere of God's activity." The rich man is saved like any other man, by the power of God.

FOR INTERMEDIATE PUPILS

1. Take your New Testament, and turn to the Gospel of Luke, ch. 9 and turn quickly over the chapters to ch. 19. You will see how many familiar incidents of Jesus' life took place in the Perean ministry.

2. Describe the man who came to Jesus in this lesson.

3. Why was not this young man "good," since he had kept all the Commandments? Or had he truly kept them?

4. Industry, patience, sobriety, consideration for others are best learned in struggle and deprivation. Is this why it is harder for a rich man to be good than for a poor man?

5. Is it only the rich man who is required to give up all for Christ?

6. Show the meaning of the illustration about the camel and the needle's eye.

The Intermediate Catechism

Q. 24. Is there more than one Church?

A. There is only one Church, in which all the saved, in heaven and on earth, are included, and of which Jesus Christ is the Head.

Q. 25. What is the Church on earth?

A. The Church on earth is the whole body of those who confess Christ as Lord and Saviour, together with their children.

FOR SENIOR STUDENTS

1. Why did Jesus go to Jerusalem through Perea instead of through Galilee and Samaria?

2. What did Jesus mean by his rebuke, "Why callest thou me good"?

3. What sort of answer to his question did the young man expect?

4. How was he wrong in his conception of doing his duty?

5. How did Jesus in this incident show his supernatural knowledge?

6. What is the Christian view of wealth?

The Shorter Catechism

Q. 73. Which is the eighth commandment?

A. The eighth commandment is, Thou shalt not steal.

Q. 74. What is required in the eighth commandment?

A. The eighth commandment requireth the lawful procuring and furthering the wealth and outward estate of ourselves and others.

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NEAR THE FORDS OF THE JORDAN

Lesson XIX **May 12, 1918**

JESUS FACES THE CROSS

The Golden Text—"He humbled himself, and became obedient unto death, even the death of the cross." —Phil. 2 : 8.

TEXT OF LESSON, MARK 10 : 32-45

For entire lesson, see Mark 10: 32-52.

COMMON VERSION

32 ¶ And they were in the way going up to Je-ru'-sa-lem; and Je'sus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him,

33 *Saying,* Behold, we go up to Je-ru'sa-lem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gen'tiles:

34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

35 ¶ And James and John, the sons of Zeb'e-dee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.

36 And he said unto them, What would ye that I should do for you?

37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

38 But Je'sus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

39 And they said unto him, We can. And Je'sus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:

40 But to sit on my right hand and on my left hand is not mine to give; but *it shall be given to them* for whom it is prepared.

41 And when the ten heard *it,* they began to be much displeased with James and John.

42 But Je'sus called them *to him,* and saith unto them, Ye know that they which are accounted to

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32 And they were on the way, going up to Jerusalem; and Jesus was going before them: and they were amazed; and they that followed were afraid. And he took again the twelve, and began to tell them the things that were to happen unto him, 33 *saying,* Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and the scribes; and they shall condemn him to death, and shall deliver him unto the Gentiles: 34 and they shall mock him, and shall spit upon him, and shall scourge him, and shall kill him; and after three days he shall rise again.

35 And there come near unto him James and John, the sons of Zeb'e-dee, saying unto him, Teacher, we would that thou shouldest do for us whatsoever we shall ask of thee. 36 And he said unto them, What would ye that I should do for you? 37 And they said unto him, Grant unto us that we may sit, one on thy right hand, and one on *thy* left hand, in thy glory. 38 But Jesus said unto them, Ye know not what ye ask. Are ye able to drink the cup that I drink? or to be baptized with the baptism that I am baptized with? 39 And they said unto him, We are able. And Jesus said unto them, The cup that I drink ye shall drink; and with the baptism that I am baptized withal shall ye be baptized: 40 but to sit on my right hand or on *my* left hand is not mine to give; but *it is for them* for whom it hath been prepared. 41 And when the ten heard it, they began to be moved with indignation concerning James and John. 42 And Jesus called them to him, and saith unto them, Ye

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rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

43 But so shall it not be among you: but whosoever will be great among you, shall be your minister:

44 And whosoever of you will be the chiefest, shall be servant of all.

45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

know that they who are accounted to rule over the Gentiles lord it over them; and their great ones exercise authority over them. 43 But it is not so among you: but whosoever would become great among you, shall be your minister; 44 and whosoever would be first among you, shall be servant of all. 45 For the Son of man also came not to be ministered unto, but to minister, and to give his life a ransom for many.

The Time—March, A. D. 30.

The Place—Perea.

DAILY HOME READINGS

Date	Title	Reference
Monday, May 6	Jesus Faces the Cross	Mark 10 : 32-45.
Tuesday, May 7	Sight for the Blind	Mark 10 : 46-52.
Wednesday, May 8	The Shepherd Smitten	Zech., ch. 13.
Thursday, May 9	Christ's Sufferings Foretold	Isa., ch. 53.
Friday, May 10	Suffering for Us	Heb. 2 : 1-10.
Saturday, May 11	Humbled and Exalted	Phil. 2 : 1-11.
Sunday, May 12	Glorying in the Cross	Gal. 6 : 9-18.

THE LAST STAGE OF THE JOURNEY

The events of this lesson occurred just before Jesus left Perea to journey to Jerusalem. Perhaps it was as they descended the mountains of eastern Palestine into the level plain of the Jordan, near where John the Baptist at one time preached and baptized, and approached the ford of the river the crossing of which would bring them for the last time within the narrower confines of the Land of Promise, that Jesus spoke these sorrowful words to them. It is said that the disciples were amazed, and those that followed were afraid. Evidently this referred to the apparent intention of Jesus to cross into Judea and to take the road to Jerusalem. They knew how dangerous it was for him to venture across the river. The rulers were ready to take him and to kill him, but Jesus knew that his hour had now come.

ITS MEANING DISCLOSED

So Jesus began to tell the disciples what they must expect. It was the third definite prediction of his sufferings and death at the hands of the Jewish authorities which he had made in the last few months. You will notice that it contains some of the saddest and most revolting details of the cruel treatment which he was to receive, and, like the other predictions which he made, it ends with a shining ray of hope. He would rise again after three days.

So now the disciples knew, or at least they had been told, why Jesus was crossing the river into Judea again, why he was risking his life in the territory of the rulers. They had been told that whatever was to happen to him now was already known to him. If they had understood this they would have seen that Jesus' death, though from the human point of view an awful crime against an innocent man, a shameful act of ingratitude, from God's own point of view was the way he took to save the world. They should have been able to see that Jesus went willingly to his death, because he had chosen to die. Later, after his resurrection, they understood all this. He had told them often enough so that when the history had been enacted, they could understand its meaning. It was perhaps too much to expect that they would realize it beforehand.

SELFISH AMBITION

The memory of this scene must have been a mortification to these two fine men, James and John, as long as they lived. For they were fine men in spite of the unfavorable light in which they appear here. One of them, James, was the very first to die for Jesus. The other, John, lived long in the service of his Master, and suffered many things for his faithfulness. Most of us are ourselves too selfish to be sure that in the circumstances we would have acted differently. At the same time we must look the facts in the face. Here were these two favored disciples, who had received many evidences of Jesus' love and confidence, just after they had heard him declare that he was about to be put to death, asking for high places in his Kingdom for themselves. To be sure they did not understand that his death would actually take place. They were trying to find some method of explaining his words away. Had he not told them that he was founding a Kingdom, and how could he found a Kingdom if he were dead? So they disregarded the part of his teaching which they did not like and could not understand, and accepted that which seemed clear. It was clear that there was to be a Kingdom of heaven. A Kingdom must have a government, and a government must be officered by men. Who would so naturally be the officers in Jesus' King-

dom as the men who had given up all for him. That was the way they reasoned, no doubt, though of course they were all wrong in their understanding of the Kingdom of God. Later they knew that it was a spiritual Kingdom of which he was speaking, but at this time they were thinking of a government which should supercede the rule of Rome.

We learn from Matthew's Gospel, ch. 20 : 20, that it was the mother of these two men who made the request of Jesus. She came with her sons, so that it is likely that what she proposed the sons seconded. These two fine men so far forgot the sacrificial character of the service into which they had been invited, and which they had accepted, as to seek for preferment over their brethren who had made similar sacrifices.

It is not always easy to draw the line between worthy and unworthy ambition. The person who has talents given him by God, ought to aspire to make the largest use of those talents. Jesus taught this repeatedly. Ambition is not only not wrong, but not to be ambitious is a sin. Neglect of opportunity, failure to put one's gifts to work for God is a sin. Nevertheless, when ambition is for selfish reasons, or for reasons of pride, when one desires to be set over others not for the good one can do but for the pleasure of occupying exalted position, then that sort of ambition is sinful. True ambition and humility are not antagonistic. It was because Jesus detected the proud and selfish note in the ambition of these two disciples that he rebuked them and refused to grant their request.

QUALIFICATIONS FOR HIGH POSITION

We see Jesus' kindness in not definitely and immediately refusing them. Jesus wished James and John to see that they were not fit in their present stage of development for such honors. So he began to speak of the qualifications which those ought to possess who would be associated with Jesus in the rule of his Kingdom. He told them that it was their ignorance which prompted such a request. "Are ye able to drink the cup that I drink? or to be baptized with the baptism that I am baptized with?" The "cup" here means as frequently in the Bible the lot which God has assigned to one. So when in the Twenty-third Psalm we read, "My cup runneth over," it means that the psalmist's lot was a lot of abundance. Jesus meant to ask if they were able to share his lot. He had just told them what it was to be, though they had not understood him. The reference to the "baptism" is also to his sufferings. Baptism is a dedication. Christian baptism is a dedication to Christ. Jesus therefore means here, "Are ye able to yield yourselves in complete consecration to the same purposes to which I am consecrated?" He alluded, of course, to the purpose to give himself in death for the sins of the world.

The two disciples of course were not able. They had not understood Jesus' prophecy twice repeated of suffering and death at the hands of the authorities. But that did not hinder them from claiming fitness for association with Jesus in his future. "We are able," they replied confidently and superficially. Yet these were the men who only a few days later were to forsake Jesus and to seek to escape from the fate which awaited him, leaving him alone to suffer and to die.

Jesus knew their weakness better than they did. So he sadly refused their request. "The cup that I drink ye shall drink." There was suffering and pain before them. The ability to suffer for Jesus would come later though they were not yet ready for it. But, adds Jesus, "to sit on my right hand or on my left hand is not mine to give." No doubt those who are to occupy the highest positions in the Kingdom of God have been determined in the wisdom of God's eternal purpose, but we can be sure that the honors will be given to none who exhibit such selfishness and lack of regard for others as James and John here showed. The lesson is therefore this: Do not seek for high position, but seek an inward fitness to do God's will whether in high or in low position. Not even Jesus could go contrary to the law of God that character determines fitness for service in the Kingdom.

THE MINISTRY OF THE MASTER MAN'S MODEL

When the other apostles heard that James and John had made this ambitious attempt to secure the places of honor in the coming Kingdom they were quite naturally much offended. It seemed to them, as indeed it was, an underhand plot to gain a position higher than theirs. Of course the ten were wrong to be angry and jealous, but the occasion of their sin was the selfish scheme of the two brothers. What a situation this was to exist in the inner circle of Jesus' followers!

In kingdoms of this world so-called rulers "lord it over" their subjects. They assume high positions and rule with pride and arrogance over the people. They think that they are great because they have great position. But, said Jesus, such is not the method of the Kingdom of God. The greatest man is the most useful man. He whose ministry is the most devoted, whose service for others is the most unselfish, occupies the most honorable position. In these words Jesus made a great contribution to the science of government. As the Kingdom of God has advanced and its principles have been accepted among men, this rule has gradually come to be the practice of nations. Kings who rule arrogantly and despotically are gradually disappearing, and no man can hold a position of leadership among men who does not at least pretend to be a public servant. The kings of England have as their motto the words "I serve." One of our great Presidents said, "A public office is a public trust." These words of Jesus are a sure protection of the people from selfish oppression. They are the motto of democracy.

Then, having given to the Twelve the precept, Jesus furnished them with a classical example. If men at any time or in any place wish to know how to practice the rule, all that is necessary is to conform their lives to the life of Jesus. These men had "followed" Jesus. They had taken his way of life for theirs. But he had come "not to be ministered unto, but to minister," not to be served but to serve. Therefore that same rule must govern their actions. It was in accordance with that principle that he had come to "give his life a ransom for many." What he accomplished by his death on the cross was unique. No other could do it, and, once done, it need never be repeated, but the principle for which he gave himself in sacrifice for men is the principle of all Christian service. It is the true principle of all human effort. The way of the cross is the way to glory.

THE LESSON'S WORDS AND PHRASES

32. On the way. See Mark 8 : 27; 9 : 34; 10 : 17 for this phrase. Here it means that they were actually on the road to Jerusalem. **Jesus was going before them.** They needed inspiration and encouragement for they knew the danger. **They were amazed.** At his apparent foolhardiness in running into the presence of his enemies. **Were afraid.** These were the multitudes who followed him in these last days. **He took again the twelve.** That is, privately.

33. We go up to Jerusalem. At last the previous predictions were about to be verified. **Delivered unto the chief priests.** A definite prophecy of the agents of his death. **Condemn him.** Referring to the action of the sanhedrin. **Unto the Gentiles.** Pilate was a Roman.

34. Mock him, . . . spit upon him, . . . scourge him, . . . kill him. The whole shameful gamut of humiliation ending in death. **After three days.** The definite promise of the resurrection.

35. James and John. Probably as the others of the Twelve left him. Matthew tells us that Salome, their mother, spoke also in their behalf. **We would that thou shouldest do for us whatsoever we shall ask of thee.** Like children seeking a favorable answer before stating their request.

37. In thy glory. Jesus had spoken to them of the glory of his Kingdom. They mistook his meaning, thinking he meant the glory of earthly rule.

38. The cup . . . the baptism. Paraphrase thus: Can you share my lot? Can you dedicate yourself as I have done?

39. We are able. A boastful claim. **Jesus said . . . ye shall drink.** Eventually they would grow up to humility and consecration.

40. Not mine to give. Indicating not an external but an internal inability. Not even Jesus could do wrong. **For whom it hath been prepared.** By the law of God in accordance to their own fitness.

41. The ten heard it. Probably from the brothers themselves.

42. They who are accounted to rule. Have the title of rulers. **Lord it over them.** Are oppressive and tyrannical.

43. Not so among you. That is among Christians there is no place for arrogance or tyranny. **Whosoever would become great . . . shall be your minister.** Or servant. Service is the way to greatness.

45. The Son of man. Jesus' favorite title for himself. **Came . . . to give his life a ransom.** Jesus concludes his teaching about humility by linking it with the great truth of the atonement. Paul afterwards did the same. Phil. 2 : 1-8.

FOR INTERMEDIATE PUPILS

1. Note how all the verses of this lesson illustrate the lesson title: "Jesus Faces the Cross."
2. If Jesus had chosen to stay in Perea he need not have been crucified at passover. What does this teach us as to his willingness or unwillingness to die for men?
3. What he told the Twelve shows that he knew exactly what was to happen to him. Did this make it harder or easier?
4. What mistake did James and John make about the kind of "glory" Jesus was to have?
5. If they realized what sort his glory would be do you think they would have been so anxious to share it?
6. Name all the arguments you can think of for and against selfishness.
7. Who, next to Jesus, is the greatest historical example you can mention of the unselfish life?

The Intermediate Catechism

Q. 26. What is the great work of the Church on earth?

A. The great work of the Church on earth is to bear witness to Jesus Christ and so to advance the kingdom of God.

FOR SENIOR STUDENTS

1. In what details is the prophecy of Jesus' death in this lesson different from those in Mark 8 : 31 and 9 : 31?
2. What excuses can you offer for the behavior of James and John in this lesson? Are they adequate?
3. In what ways did they show their unfitness for association with Jesus in his rule of his Kingdom?
4. Why was it not in Jesus' power to grant their request?
5. Show how the rule of Jesus has become the rule of democratic government.
6. Name the strongest argument you can think of against selfishness.

The Shorter Catechism

Q. 75. What is forbidden in the eighth commandment?

A. The eighth commandment forbiddeth whatsoever doth, or may, unjustly hinder our own, or our neighbor's, wealth or outward estate.

JESUS EXERCISING KINGLY AUTHORITY

The Golden Text—"All power is given unto me in heaven and in earth."—Matt. 28: 18.

TEXT OF LESSON, MARK 11: 15-18, 27-33

For entire lesson, see Mark, ch. 11.

COMMON VERSION

15 ¶ And they come to Je-ru'sa-lem: and Je'sus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves;

16 And would not suffer that any man should carry *any* vessel through the temple.

17 And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.

18 And the scribes and chief priests heard *it*, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.

* * * * *

27 ¶ And they come again to Je-ru'sa-lem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,

28 And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things?

29 And Je'sus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things.

30 The baptism of John, was *it* from heaven, or of men? answer me.

31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?

32 But if we shall say, Of men; they feared the people: for all *men* counted John, that he was a prophet indeed.

33 And they answered and said unto Je'sus, We cannot tell. And Je'sus answering saith unto them, Neither do I tell you by what authority I do these things.

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15 And they come to Jerusalem: and he entered into the temple, and began to cast out them that sold and them that bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold the doves; 16 and he would not suffer that any man should carry a vessel through the temple. 17 And he taught, and said unto them, Is it not written, My house shall be called a house of prayer for all the nations? but ye have made it a den of robbers. 18 And the chief priests and the scribes heard it, and sought how they might destroy him: for they feared him, for all the multitude was astonished at his teaching.

* * * * *

27 And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders; 28 and they said unto him, By what authority doest thou these things? or who gave thee this authority to do these things? 29 And Jesus said unto them, I will ask of you one question, and answer me, and I will tell you by what authority I do these things. 30 The baptism of John, was it from heaven, or from men? answer me. 31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him? 32 But should we say, From men—they feared the people: for all verily held John to be a prophet. 33 And they answered Jesus and say, We know not. And Jesus saith unto them, Neither tell I you by what authority I do these things.

The Time—April 3, 4, A. D. 30. **The Place**—Jerusalem.

DAILY HOME READINGS

Date	Title	Reference
Monday, May 13	The Triumphal Entry	Mark 11 : 1-11.
Tuesday, May 14	Jesus Exercising Kingly Authority	Mark 11 : 12-26.
Wednesday, May 15	Opposers Silenced	Mark 11 : 27-33.
Thursday, May 16	First Cleansing of the Temple	John 2 : 13-22.
Friday, May 17	Christ's Kingliness	Ps. 45 : 1-11.
Saturday, May 18	The Coming of the King	Zech. 9 : 9-17.
Sunday, May 19	God's Temples	I Cor. 3 : 16-23.

THE END OF THE JOURNEY

The little company consisting of Jesus and his disciples, followed by the multitudes from Galilee and Perea who were going up to Jerusalem to the passover feast, crossed the Jordan, and began the steep ascent to Jerusalem.

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Jericho was the first city to be passed, just at the edge of the plain. What an interesting spectacle and yet how ominous their entry must have been to the inhabitants of Jericho! Bethany, where Jesus had raised Lazarus from the dead, was about fifteen miles away. The news of that great miracle must have spread to Jericho. Then, too, the news that the sanhedrin, the high court of the Jews, had determined to put him to death, must have reached Jericho. Yet Jesus entered the city fearlessly and passed through with his company, evidently going on to Jerusalem, the center of danger, the place where the hate and malice of the rulers would have freest play.

Crowds of people gathered to watch the progress of the mighty Wonder-worker. Curiosity and sympathy and enmity, all these emotions were in the hearts of the onlookers that day. One man, a revenue collector named Zacchæus, being short of stature, climbed a tree to be sure to see Jesus as he passed, and climbed down again to go with Jesus to his home, happier than he had ever been in his life before. Luke 19 : 1-10.

Two blind men, one of them named Bartimæus, called out to Jesus as he passed, and for their faith, received once more the gift of sight. Perhaps others, also, as they saw him pass, called out in their need, and received the answer to their prayers in restored bodies, in new wisdom from his lips, in pardon for their sins. It was a great day for Jericho when Jesus of Nazareth passed through on his last journey to Jerusalem. Do you suppose that any who saw him that day ever forgot him?

That night, which was probably Friday, the day before the Sabbath, Jesus and his disciples arrived in Bethany, where Mary and Martha and Lazarus lived and where he was always a welcome Guest. Sabbath, our Saturday, was passed in quiet. On Saturday evening, after the Sabbath was past, occurred the feast at which Mary anointed Jesus with the precious ointment. We shall study about this in a later lesson.

Sunday morning, as all the Gospels tell us, Jesus entered Jerusalem in triumph, his disciples hailing him enthusiastically as king, and throwing palm branches in his way. At last he reached Jerusalem and the end of his journey. He had come to die for the sins of men. The exaltation of this great purpose is seen in every incident of the days which followed.

From a painting by C. Arnold Slade. Used by permission.

THE ADVERSARIES OF JESUS

FEARLESS IN ACTION

It was easy to see that Jesus came to Jerusalem not as a condemned criminal but as One with authority. He did not enter quietly, but accompanied by the shouts of his followers. He was evidently not bent upon escaping attention, but upon attracting attention. All his actions during these last sad days show him to have been the real Director of events. He was not caught in the opposing currents of popular opinion, an unwilling Victim of c i r c u m stances. He guided all the history.

His first movement reveals this fearlessness in action, and betrays the Master of human lives. Three years before when he had first appeared in Jerusalem and offered himself to the Jewish people as their Messiah, he had cleansed the Temple, casting out all who were using it unworthily for their own selfish ends. It was a significant action then, showing that he had the right as God's Son to correct abuses in the worship of God. Now, again, after three years, his first act in the city was once more to go to the Temple and drive out the traffickers in animals and doves for sacrifice, and o v e r t h r o w the tables of the money changers. Think of it! This was the Man who was proscribed by the chief priests, upon whose death they had determined. He was a poor Man, with few influential friends, and he had incurred the bitter hatred of those in power. Yet without hesitation he went into the very focus of their influence, and defied them. The chief priests were responsible for the condition of the Temple. This act of Jesus reflected directly upon them. It was an act of fearless disregard of their power.

When he had cleansed the Temple before it had been a solemn act of warning and an announcement of opportunity. "Make not my Father's house a house of merchandise," he had then said. But now it was an act of judgment.

FEARLESS IN WORD

Every day Jesus taught in the Temple which he had cleansed, and every evening he went out to spend the night in Bethany. As they came into the city the day after his expulsion of the merchants and entered the Temple again to begin his daily lesson to the people, he was met by the chief priests and scribes and elders. They had evidently consulted together and had determined to get some damaging statement from him which they could use against him. So they asked him by what authority he had done these things, meaning no doubt the cleansing of the Temple, and his daily teaching.

Jesus knew their thoughts and was not to be caught in their trap. He answered with a question, the answer of which would reveal the motive of their opposition to him. "The baptism of John, was it from heaven, or from men?" John the Baptist had hailed Jesus as the Messiah, and if the priests believed John to be a messenger from heaven, then they must accept his testimony to Jesus. But they dared not deny John's divine mission because the people universally regarded him as having been sent by God. The rulers did not wish to lose the confidence of the people. Caught therefore by the dilemma, they refused to answer. Jesus therefore refused to claim an authority which they would not admit. If they had asked sincerely, we may be sure he would have answered them.

This whole lesson is an exhibition of the fearlessness of Jesus. No evil could daunt him, no threats could shake his purpose. Does it not give confidence to us, his followers? We need have no fear who follow such a Master. If we only do right, nothing can harm us.

THE LESSON'S WORDS AND PHRASES

15. To Jerusalem. From Bethany where he had spent the night. **To cast out.** From the court of Gentiles where the booths of the dealers were.

16. Would not suffer that any man should carry a vessel. Any implement or tool, a rule intended to prevent the people from using the Temple grounds as a thoroughfare.

17. Is it not written. Isa. 56: 7. **A den of robbers.** Jer. 7: 11. They not only desecrated God's house, but they were dishonest in their transactions.

18. How they might destroy him. Their purpose had already been formed; they now consulted how they might do it.

27. Again to Jerusalem. Next day. **Walking in the temple.** His daily teaching. **The chief priests, and the scribes.** This has the appearance of a formal deputation.

28. By what authority. Referring to his cleansing of the Temple and his teaching there.

29. I will ask . . . one question. Their answer to Jesus' question would decide their right to question him.

30. The baptism of John. His whole ministry.

31. Reasoned. That is, discussed together. The very fact that they consulted about their answer shows their insincerity.

32. They feared the people. It was necessary for them to carry the crowd with them in their treatment of Jesus. They were not religious leaders, but politicians.

33. We know not. They lied rather than confess defeat. **Neither tell I you.** Jesus was always ready to answer a sincere question, but he hated insincerity.

FOR INTERMEDIATE PUPILS

1. Name some of the things that happened in Jericho on this last journey.

2. What happened on Sunday morning of this last week?

3. What do you think was the meaning of Jesus' action in cleansing the Temple the second time?

4. What was the motive of the chief priests in questioning Jesus' authority?

5. Why did not Jesus give them a direct answer?

6. How does this lesson show the fearlessness of Jesus?

The Intermediate Catechism

Q. 27. What is meant by the kingdom of God?

A. By the kingdom of God is meant the rule of God in the hearts of men, so that in love to him and to their fellow men, they live in righteousness and peace and joy in the Holy Spirit.

FOR SENIOR STUDENTS

This whole lesson shows how fearless one may be in God's world who is sure of God's approval. It makes no difference how many or how strong are one's enemies or how discouraging the circumstances. "If God is for us, who is against us?"

1. Show how the public entry into Jericho and the march toward Jerusalem revealed Jesus' fearlessness.

2. Describe the triumphal entry into Jerusalem.

3. Compare the account in John 2: 13-22 of the first cleansing of the Temple with this account, and explain the differences.

4. In what sense could Jesus truthfully call the Temple in his day a "den of robbers"? Of what had the priests robbed the people?

5. Why would the attitude of the chief priests and rulers toward John the Baptist indicate their attitude toward Jesus?

6. What impression do you get from the bearing of Jesus in the incidents of this lesson?

The Shorter Catechism

Q. 76. Which is the ninth commandment?

A. The ninth commandment is, Thou shalt not bear false witness against thy neighbor.

Q. 77. What is required in the ninth commandment?

A. The ninth commandment requireth the maintaining and promoting of truth between man and man, and of our own and our neighbor's good name, especially in witness-bearing.

JESUS SILENCES HIS ADVERSARIES

The Golden Text—"Render to Cæsar the things that are Cæsar's, and to God the things that are God's." —Mark 12 : 17.

TEXT OF LESSON, MARK 12 : 28-34, 41-44

For entire lesson, see Mark, ch. 12.

COMMON VERSION

28 ¶ And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

29 And Je'sus answered him, The first of all the commandments *is*, Hear, O Is'ra-el; The Lord our God is one Lord:

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this *is* the first commandment.

31 And the second *is* like, *namely* this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, is more than all whole burnt offerings and sacrifices.

34 And when Je'sus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him *any question*.

* * * * *

41 ¶ And Je'sus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

42 And there came a certain poor widow, and she threw in two mites, which make a farthing.

43 And he called *unto him* his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:

44 For all *they* did cast in of their abundance; but she of her want did cast in all that she had, *even* all her living.

AMERICAN STANDARD BIBLE[1]

28 And one of the scribes came, and heard them questioning together, and knowing that he had answered them well, asked him, What commandment is the first of all? 29 Jesus answered, The first is, Hear, O Israel; The Lord our God, the Lord is one: 30 and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. 31 The second is this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these. 32 And the scribe said unto him, Of a truth, Teacher, thou hast well said that he is one; and there is none other but he: 33 and to love him with all the heart, and with all the understanding, and with all the strength, and to love his neighbor as himself, is much more than all whole burnt-offerings and sacrifices. 34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

* * * * *

41 And he sat down over against the treasury, and beheld how the multitude cast money into the treasury: and many that were rich cast in much. 42 And there came a poor widow, and she cast in two mites, which make a farthing. 43 And he called unto him his disciples, and said unto them, Verily I say unto you, This poor widow cast in more than all they that are casting into the treasury: 44 for they all did cast in of their superfluity; but she of her want did cast in all that she had, *even* all her living.

The Time—Tuesday, April 4, A. D. 30. **The Place**—Jerusalem.

DAILY HOME READINGS

Date	Title	Reference
Monday, May 20	The Rejected Son	Mark 12 : 1-12.
Tuesday, May 21	Jesus Silences His Adversaries	Mark 12 : 13-17, 28-34.
Wednesday, May 22	Sincerity and Liberality	Mark 12 : 35-44.
Thursday, May 23	The King and His Enemies	Psalm 2.
Friday, May 24	Love to God	Ps. 116 : 1-14.
Saturday, May 25	Respect for Authority	I Peter 2 : 13-25.
Sunday, May 26	Christian Giving	II Cor. 8 : 9-15.

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THE DAY OF CONTROVERSY

Tuesday, the third day of the Passion Week was a day of controversy. The chief priests and scribes, the Pharisees and Sadducees, all seized the opportunity to question Jesus concerning various subjects. They did not ask for information, but in order to find some way of catching him that they might arouse the people against him.

But the replies of Jesus left these insincere questioners entirely without any pretext for their opposition. There was a note of authority in his answers of which even these wicked men were conscious. There was nothing sensational in his answers. He did not evade their questions by clever turns or twists of rhetoric. He met their attacks squarely and seriously, giving them wise and convincing answers which are universal in their bearing. Some of the most illuminative teachings of Jesus were uttered in answer to his malicious inquisitors.

Open your Bible and turn to the Gospel of Mark. In ch. 11 : 27 to 13 : 37 we have the account of this day of controversy, and the other three Gospels contain much material omitted by Mark. It was a long and weary day for the Master, but through all its trying scenes he was never for one moment near defeat. He was sad, but not discouraged. He was severe, but he never lost his temper. Can you not believe that he had constantly the support and comfort of his Father in heaven?

THE LAWYER'S QUESTION

The Pharisees had listened to the failure of the Sadducees to entrap Jesus no doubt with joy, for the two parties were open enemies. Mark 12 : 18-27. But nevertheless they hated Jesus more than they hated their rivals, and so they determined to make another attempt to outwit him. To do this they chose a lawyer, or scribe, a man of keen mind and dispassionate judgment. We need not suppose that the motive of the scribe was wholly bad, even though he was the spokesman of a corrupt company. He was certainly fair enough both to confess his admiration of the wisdom with which Jesus answered the Sadducees, and to make public and favorable comment upon Jesus' answer to his own question.

The question was this: "What commandment is the first of all?" He meant to ask which of the Ten Commandments is most important. The Jews were continually devising problems of duty. They manufactured difficult situations and then tried to find the best way out.

But Jesus once more showed his superiority to the wisest of human teachers. He not only was not surprised into making any damaging statements, but he answered in such a way as to criticize the Pharisees' attitude toward the Law. He showed them that it is not possible for two of God's laws to be in conflict, and that none is more important than another. He condemned their view of God's laws as a disjointed and unrelated series of ordinances, and showed that serving God was giving to him one's life in loving obedience. Jesus' way of looking at the Commandments was entirely different from theirs. They thought of them as certain definite things that they must not do. Jesus taught that we have not kept God's law until we have yielded ourselves heart, soul, mind, and strength to him. Still further he taught that our duty to our neighbor is not done when we have not definitely injured him. It is not enough to refrain from stealing that which is our neighbor's. Jesus' law makes it necessary to do all we can to insure that our neighbor receives and keeps all that is rightfully his. So also the commandment, "Thou shalt not kill," must be interpreted, according to Jesus, as requiring every loving effort on our part to save our brother's life.

The scribe saw the deep-lying truth of Jesus' point of view. He realized, perhaps for the first time in his life, just what is the true relation of a man to the Commandments of God, and he answered, "Of a truth, Teacher, thou hast well said." He appreciated the keen reasoning which underlay the reply of Jesus, "The Lord is one." The same

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THE WIDOW'S MITE

God who said, "Thou shalt not steal," said also, "Thou shalt not kill," so that his Commandments can never be in conflict. To love him therefore as Jesus conceived of loving him with the whole being is better than all the sacrifices one can offer. To offer a sacrifice means to give God a sign that we belong to him. But if the sign means nothing, if while we sacrifice, our hearts are not offered in loving obedience, the sacrifice is valueless. When, for instance, you go to church, and bow your head in prayer, unless your heart prays to him the bowed head tells a falsehood. When you place your offering on the plate it is a sign that all you have belongs to him, but if your offering does not mean just that, if you are still selfish, your offering will do little good. All our acts of worship and sacrifice are signs of our loving obedience. If we have only the signs and not the obedience, the signs are valueless. That was what the scribe understood, and he was man enough to confess it. It came like a great light into his life and he immediately confessed the truth of what Jesus had said. Jesus loved such sincerity. He was drawn to the high-minded lawyer and said to him, "Thou art not far from the kingdom of God." Why was he not in the Kingdom? Because as yet he had only seen the truth with his mind. He had not acted upon it. If at that moment he had accepted Jesus as his Master and begun to act upon what he knew was the truth, he would have been in, rather than just outside the door of, the Kingdom. Perhaps he did come in. Perhaps he was one of those who began to come just after the resurrection. Maybe he was one of the five hundred brethren who saw Jesus after his resurrection. But so far he was not ready for discipleship. He only saw, he had not begun to do.

THE POOR WIDOW

From where Jesus was sitting teaching he could see the money boxes which were placed in the colonnades which surrounded "the court of the women." And while he rested, perhaps after the controversies in which he had been involved, he saw a sight which filled him with joy. Indeed, in the record which has come down to us, it is almost the only light amid the shadows of that Tuesday in Passion Week.

The Jews were given opportunity to contribute of their means to various objects. They could give as they liked to any of the objects according to their interest. Some gave to special sacrifices, some to make up for past neglect, some to buy incense, some to buy wood. Many were casting in their gifts that day. Remember it was a feast time when many people were in Jerusalem, some for the first time in many months. They would have brought valuable gifts to offer. So Jesus watched the people as they gave. He always knows what his people give, and knows the motives with which they give.

This day he saw rich men casting in large amounts, but the sight did not impress him so much as the sight of a poor widow—it was easy to see that she was a person of no means—casting in "two mites, which make a farthing." Her whole offering was about the value of a quarter of a cent. He called to him his disciples and said to them that the poor widow had contributed more than all the others. They had simply given a part of their abundant means, but she had given all she had. She would have no more until she had earned it.

Think why it was that Jesus commended this poor widow. Does he ask any of us to give him literally all we have? Was it not because she had the real spirit of giving while the others had not? If any of the others had given in the same spirit, whether he had given all he had or not, he would have been equally worthy of praise. Jesus wants all his disciples to realize that they and all they have are his, to be devoted to his service. When he meets that spirit he is glad. Jesus wants men to-day not so much to give away all they have. That might easily be a cowardly dodging of responsibility. He wants us to use what we have, be it little or much, for him and for his Kingdom. The man, or the woman, or the child, who does this deserves and receives the praise of Jesus.

THE LESSON'S WORDS AND PHRASES

28. One of the scribes. Matthew says, ch. 22 : 35, that he asked the question to tempt, or to try, him. But he had already observed the wisdom of Jesus' previous answers. **What commandment is the first of all?** Most important of all.

29. Hear, O Israel; The Lord our God, the Lord is one. The Greek version of the Old Testament so translates Deut. 6 : 4.

30. Heart, . . . soul, . . . mind, . . . strength. These different words together mean the whole personality. Jesus says that our first duty is "unqualified surrender of our whole being to God."

31. Thy neighbor. As the first commandment sums up the first four commands of the Law, so the second sums up the last six, or the second table of the Law. This is the "second." It proceeds from the "first." The two can never be contradictory, and we can never substitute the second for the first.

32. Of a truth, Teacher. The scribe was much impressed by the wisdom of the answer. **That he is one.** He saw that the fact that one God gave all the Commandments, makes them all equally binding, and never contradictory.

33. Is much more than. That is, more acceptable to God. **All whole burnt-offerings.** That is, beasts offered whole. The Pharisees were accustomed to calculate the amount of favor they would receive from certain offerings. This scribe had gained a great illumination.

34. Discreetly. Understandingly. **Not far from the kingdom.** Outside still, however, because not yet practicing what his reason told him was the truth.

41. The treasury. There were thirteen brass

chests called "trumpets" by the Jews, for the reception of the charities of the worshipers.

42. Two mites. A mite was a copper coin, the smallest in circulation. Both together were equal to about one fourth of a cent. She had two, and she gave both.

44. Even all her living. That is, all she then had to live on.

FOR INTERMEDIATE PUPILS

1. Give as many of the happenings of Tuesday of Passion Week as you can remember.
2. What is your opinion of the character of this scribe who questioned Jesus?
3. Suppose some one should ask you which of the Ten Commandments is the most important, what would you answer?
4. How may it change their meaning to interpret them by "Thou shalt love," rather than by "Thou shalt not"?
5. Show how the "second" commandment as given by Jesus really includes the last six of the Ten Commandments.
6. Show how the poor widow was really more charitable than all the others who gave that day.
7. Why is it not best for all to give away all they have?

The Intermediate Catechism

Q. 28. What is our sure hope concerning the kingdom of God?

A. Our sure hope concerning the kingdom of God is that it will increase until it is fully come in all the earth.

Q. 29. What is our Lord's last command concerning the kingdom of God?

A. Our Lord's last command concerning the kingdom of God is: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world."—Matt. 28 : 19, 20.

FOR SENIOR STUDENTS

1. Give the reasons for calling the day on which the incidents of our lesson occurred "the day of controversy."
2. Explain the discreet scribe's question. Show that the very raising of such a question reveals a wrong notion of keeping the Law.
3. Show how Jesus' use of the quotation "The Lord is one" really answered the scribe's question.
4. What is the best thing to do with wealth—use it for self, give it all away, or administer it for Christ's Kingdom?

The Shorter Catechism

Q. 78. What is forbidden in the ninth commandment?

A. The ninth commandment forbiddeth whatsoever is prejudicial to truth, or injurious to our own or our neighbor's good name.

Lesson XXII—JESUS WARNS AND COMFORTS HIS FRIENDS

The Golden Text—"He that shall endure unto the end, the same shall be saved."—Mark 13 : 13.

TEXT OF LESSON, MARK 14:1-9

For entire lesson, see Mark 13:1 to 14:9.

COMMON VERSION

1 After two days was *the feast of* the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put *him* to death.

2 But they said, Not on the feast *day*, lest there be an uproar of the people.

3 ¶ And being in Beth'a-ny in the house of Si'mon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured *it* on his head.

4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

5 For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.

AMERICAN STANDARD BIBLE[1]

1 Now after two days was *the feast of* the passover and the unleavened bread: and the chief priests and the scribes sought how they might take him with subtlety, and kill him: 2 for they said, Not during the feast, lest haply there shall be a tumult of the people.

3 And while he was in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster cruse of ointment of pure nard very costly; *and* she brake the cruse, and poured it over his head. 4 But there were some that had indignation among themselves, *saying*, To what purpose hath this waste of the ointment been made? 5 For this ointment might have been sold for above three hundred shillings, and given to the poor. And they murmured against her. 6 But Je-

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6 And Je'sus said, Let her alone; why trouble ye her? she hath wrought a good work on me.

7 For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.

8 She hath done what she could: she is come aforehand to anoint my body to the burying.

9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of for a memorial of her.

sus said, Let her alone; why trouble ye her? she hath wrought a good work on me. 7 For ye have the poor always with you, and whensoever ye will ye can do them good: but me ye have not always. 8 She hath done what she could; she hath anointed my body beforehand for the burying. 9 And verily I say unto you, Wheresoever the gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her.

The Time—Saturday, April 1, and Tuesday, April 4, A. D. 30.

The Places—Bethany and Jerusalem.

DAILY HOME READINGS

Date	Title	Reference
Monday, May 27	The Temple to Be Destroyed	Mark 13 : 1-9.
Tuesday, May 28	Jesus Approves the Honor Paid to Him	Mark 14 : 1-9.
Wednesday, May 29	Watchfulness Enjoined	Mark 13 : 31-37.
Thursday, May 30	Watchman to Israel	Ezek. 33 : 1-11.
Friday, May 31	Conspiring Against Jesus	John 11 : 47-57.
Saturday, June 1	Receiving Sinners	Matt. 9 : 9-13.
Sunday, June 2	Love for Christ	John 14 : 21-28.

THE END OF A GREAT DAY OF CONTROVERSY

The events of the last lesson took place, as we have seen, on Tuesday of Passion Week.

It was Jesus' last day of public teaching and there were many things he desired to say to the people and to his disciples. Soon after he had commended the poor widow for her generosity, he went out with his disciples from the Temple and sat with them on the slope of the Mount of Olives overlooking the city. As they went forth from the Temple Jesus predicted its destruction and, when they had come to the Mount of Olives and were resting from the anxious trials of the day, his disciples took occasion to question him as to the time of the destruction of which he had spoken. Then followed Mark, ch. 13, his great prophecy about the last things, including the destruction of Jerusalem and the end of the world.

Mark now tells us, ch. 14 : 1, 2, the situation at the close of this great day. His answers to the various questions which had been asked and his teaching in parables had not improved the situation but rather sharpened it. The chief priests and scribes had definitely determined to take him and put him to death. Two days only remained before the feast day. People were gathering in great numbers for the celebration. Many Galilæans were among the number and the Galilæans were noted for their fearless and turbulent character. At this gathering of the rulers, therefore, the question was debated as to when they should act against Jesus. Some thought it inadvisable to take Jesus during the feast because of the presence of so many people who believed in Jesus and who would raise an uproar if evil should befall him. So they determined to use every underhand means to accomplish, if possible, his capture.

This was the situation at the close of the long day of controversy.

THE FEAST AT BETHANY

Mark, who ordinarily relates events in their chronological order, has evidently departed from that practice in giving the account of the feast at Bethany. John definitely tells us that Jesus arrived in Bethany six days before the passover, that is, on Friday. He then goes on to speak of the feast which was given in Jesus' honor. It seems likely that the feast was given soon after his arrival in Bethany. The Sabbath began on Friday evening so that Saturday evening was the first opportunity, the Sabbath being over at sunset.

There seems to be no good reason for doubting the accuracy of John's account. Mark and Matthew on the other hand do not tell us definitely just when the feast occurred. They simply say that it took place "while he [Jesus] was in Bethany." Why then should these writers displace the story of the feast? They were evidently led to include the story of the feast at Bethany to give additional motive for the treachery of Judas. They both knew, as John tells us, that it was Judas who objected to the action of Mary and he whom Jesus rebuked for his insincere criticism. So they included this story, placing it between the statement of the desire of the rulers to find some crafty way of taking Jesus and the statement that the way was found when Judas came forward offering to betray Jesus to them. Evidently Jesus' rebuke of Judas at Bethany was the occasion of his willingness to commit the great crime.

It is John who also tells us that this anointing at Bethany took place at a feast which had been given to Jesus. It was evidently a tribute of gratitude to Jesus by the friends and neighbors of Lazarus whom Jesus had raised from the dead. Others who had been helped by Jesus may also have been there. Simon the leper at whose house the entertainment was given may have been one of these. If he had been still a leper he would not have been permitted to associate with those who were whole. Perhaps he had been cured of his disease by Jesus.

The act of love which made this feast notable was performed by Mary, the sister of Lazarus, though Mark does not mention her name. This is another indication that he is telling the story not for itself but to complete the story of Judas' treachery.

It is said that the woman brought an alabaster cruse of ointment of pure nard which, having broken, or opened, she poured upon Jesus' head. Alabaster was a fine stone somewhat like marble, only softer, and so more easily fashioned into vessels to contain precious materials. Pure nard ointment was made from a rare plant. It was a very costly perfume, therefore, with which Mary anointed Jesus.

Why did she do it? To answer this we must try to reconstruct the situation as it existed in her mind. She was profoundly grateful to Jesus for what he had done for her in restoring her dear brother. She wished to show this gratitude. There was nothing of a more practical character that she could do. The immediate wants of the Master were being supplied. So she determined to give him the costliest present she could buy, regardless of its usefulness or practical utility. We give costly flowers to those whom we wish to honor or compliment. A king pins a decoration upon some brave officer. A British soldier values the Victoria Cross more than he would value any useful gift. It was an act of gratitude and affection, all the more valuable because it was made without thought of its cost. Let us not forget that this was a mark of appreciation of the priceless service Jesus had rendered to Mary's family. It was a sign that the most she could do for him was little in comparison with what he had done for her. Note now the protest. Our writer does not tell us so but it was Judas who started the criticism with which this delightful tribute was greeted. One hesitates to believe that others besides Judas took part in the ill-natured comment, but Judas was apparently an influential person among the Twelve; they had not yet discovered his dishonesty and his capacity for treachery.

The worst thing about this criticism was that the statement of fact was true. The ointment might have been sold and given to the poor. It was worth a great sum, about fifty dollars in our money, and much more than that sum when we consider standards of value then. Of course the motive of Judas is clear to us now. He would have liked to have the money himself. He was a thief, and had the money been placed in the treasury of the company for the benefit of the poor, he, not they, would have benefited. But the others objected sincerely on grounds of wastefulness. Were they right or wrong? Jesus certainly never countenanced waste. "Gather up the broken pieces . . . that nothing be lost," was his command after the five thousand had been fed.

Yet Jesus' answer was full of wisdom and it completely vindicated Mary. He assumed that they would care for the poor. Christianity has always done this. But Jesus assumed also that a great love and a profound gratitude will find, must find, ways of expressing themselves. He showed that this was an exceptional occasion, and that therefore an exceptional act was justified. Further, Jesus suggested that Mary's act was an unconscious prophecy of his death and burial. He was referring to the fact that it was the Jewish custom to use precious ointments and spices for embalming purposes.

So grateful was this delicate attention to Jesus that he predicted that wherever the gospel should be preached Mary's act would be spoken of by men. How wonderfully has this been fulfilled!

One likes to reflect that in the persecution and criticism and suspicion of these last days the Master had the memory of this one act of unselfish and uncalculating service. No scoffs of soldiers, no taunts of Jewish rulers, no treachery of Judas or denial of Peter, could wipe out the memory of this precious scene.

This act of Mary's was of the same sort as Jesus' service to men. It was not compulsory; it was unmindful of cost; it did not consider sacrifice. Think of the "waste" of the sacrifice of his precious life! Yet it was worth while, and all such loving service which does not calculate costs is worth while. Nothing is too much for love to give.

THE LESSON'S WORDS AND PHRASES

1. After two days. Tuesday evening, at the close of the long day of controversy. **Feast of the passover and the unleavened bread.** The passover was the beginning of the feast of unleavened bread which continued for seven days. **With subtlety.** Or deceit, due to the favor of the people.

2. Not during the feast. This precaution was defeated by the purpose of God.

3. While he was in Bethany. This episode is introduced to explain how they were able to take him, namely, through the betrayal of Judas. It took place three days previously. **Simon the leper.** That is, a former leper. Otherwise he would have been isolated. **A woman.** It was Mary, sister of Lazarus. Compare John 12 : 3. **Alabaster cruse.** Alabaster was a costly ornamental stone, softer than marble, and so adapted for jars or cruses for perfume and spices. **Pure nard.** The word translated "pure" is uncertain; it may refer to the place from

which the ointment came. **Over his head.** John indicates that she anointed his feet, also.

4. Indignation. Judas was the originator of this criticism.

5. Three hundred shillings. Or denarii. The denarius was a Roman coin of silver, worth about seventeen cents.

6. Why trouble ye her? The objectors were evidently trying to make the woman unhappy.

8. Hath anointed my body beforehand. She had unconsciously anticipated the memorial rites which the Jews performed.

9. Wheresoever the gospel shall be preached. Jesus knew beforehand how the knowledge about himself would spread.

FOR INTERMEDIATE PUPILS

1. Why did not the rulers wish to put Jesus to death during the feast?
2. How was this desire overruled by God's purpose?
3. Who was the "woman" who anointed Jesus at Bethany, and why did she do it?
4. Which of the disciples originated the criticism of her unselfish act, and what was his real motive?
5. How could anyone, in our day, perform an act of service for Jesus, like Mary's?
6. How was the promise of v. 9 fulfilled?

The Intermediate Catechism

Q. 30. What are the special hindrances to our Christian life?

A. The special hindrances to our Christian life are temptations to sin which beset us from within and from without and against which we should always watch and pray.

FOR SENIOR STUDENTS

1. Just what was the problem of the chief priests and scribes to which allusion is made in v. 1?
2. Why do you think Mark told the story of the anointing in Bethany just here?
3. Compare Mark's account of the anointing with that in John 12 : 1-8, noting the chief differences.
4. Why do you think the feast was given?
5. Justify the apparent "waste" of Mary's act, and show how acts of love are really uncalculating.
6. Is Jesus' appreciation of Mary's gift any indication of his attitude toward our deeds of unselfish service for him?

The Shorter Catechism

Q. 79. Which is the tenth commandment?

A. The tenth commandment is, Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

Lesson XXIII—JESUS FACES BETRAYAL AND DENIAL

The Golden Text—"Watch ye and pray, lest ye enter into temptation."—Mark 14 : 38.

TEXT OF LESSON, MARK 14 : 17-26

For entire lesson, see Mark 14: 10-72.

COMMON VERSION

17 And in the evening he cometh with the twelve.

18 And as they sat and did eat, Je'sus said, Verily I say unto you, One of you which eateth with me shall betray me.

19 And they began to be sorrowful, and to say unto him one by one, *Is* it I? and another *said, Is* it I?

20 And he answered and said unto them, *It is* one of the twelve, that dippeth with me in the dish.

21 The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

22 ¶ And as they did eat, Je'sus took bread, and blessed, and brake *it*, and gave to them, and said, Take, eat: this is my body.

23 And he took the cup, and when he had given thanks, he gave *it* to them: and they all drank of it.

AMERICAN STANDARD BIBLE[1]

17 And when it was evening he cometh with the twelve. 18 And as they sat and were eating, Jesus said, Verily I say unto you, One of you shall betray me, *even* he that eateth with me. 19 They began to be sorrowful, and to say unto him one by one, Is it I? 20 And he said unto them, *It is* one of the twelve, he that dippeth with me in the dish. 21 For the Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were it for that man if he had not been born.

22 And as they were eating, he took bread, and when he had blessed, he brake it, and gave to them, and said, Take ye: this is my body. 23 And he took a cup, and when he had given thanks, he gave to them: and they all drank of it. 24 And he said

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24 And he said unto them, This is my blood of the new testament, which is shed for many.

25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

26 ¶ And when they had sung an hymn, they went out into the mount of Ol'ives.

unto them, This is my blood of the covenant, which is poured out for many. 25 Verily I say unto you, I shall no more drink of the fruit of the vine, until that day when I drink it new in the kingdom of God.

26 And when they had sung a hymn, they went out unto the mount of Olives.

The Time—Thursday, April 6, A. D. 30. **The Place**—Jerusalem.

DAILY HOME READINGS

Date	Title	Reference
Monday, June 3	Jesus Faces Betrayal and Denial	Mark 14 : 17-26.
Tuesday, June 4	Bargaining to Betray Jesus	Luke 22 : 3-6, 21-23, 47-49.
Wednesday, June 5	Judas Moved by Satan	John 13 : 21-30.
Thursday, June 6	In Gethsemane	Mark 14 : 27-42.
Friday, June 7	Betrayed and Denied	Mark 14 : 43-45, 66-72.
Saturday, June 8	Paul's Sufferings	II Cor. 11 : 21-33.
Sunday, June 9	Comfort for Christ's Followers	Matt. 10 : 24-33.

BETWEEN THE LESSONS

The rebuke given by Jesus to the disciples, particularly to Judas, on the occasion of the feast at the house of Simon the leper seems to have been the determining cause of the betrayal of Jesus. When Jesus had rebuked his disingenuous criticism of Mary's generous act of gratitude, Judas' dissatisfaction turned to hatred. He had no doubt been conscious for some time that he was the only unsympathetic member of the company, and as he saw the others growing in spiritual power and realized his own poverty of spirit his resentment had been growing. He was just in the condition of mind to be sensitive to rebuke. Still further, he had seen Jesus spurn opportunity after opportunity to seize a temporal advantage, and with his politician's spurious wisdom he despised Jesus' otherworldliness. He was therefore ripe for some critical move when the omniscience of the Master thrust the sword into his evil conscience.

The rulers were seeking to take Jesus "with subtlety." So Judas during the days that followed the feast in Bethany sought out the chief priests and agreed to betray Jesus to them. All during those fateful days that followed he was laying his plans and seeking the most convenient method of action.

It was the law that the passover meal should be celebrated on Thursday night of passover week. Jesus and his disciples, having come to the feast, must make some provision for the occasion. A place must be secured, and all the materials for the ceremonies must be arranged for. The disciples, being anxious lest Jesus had omitted to make preparations for the feast, asked him where they should make ready for the passover supper. He sent Peter and John to meet a man bearing a pitcher of water, who should show them a room prepared for them. Probably Jesus had already arranged with this man, who may have been a secret disciple, to receive his company. This, though perhaps likely enough, is not sure. Peter and John, finding all as Jesus had said, made ready for the feast. Perhaps this included the roasting of the paschal lamb, providing the unleavened bread for the feast, the bitter herbs and the wine, the preparation of the lamps and all the ritual ceremonies to be observed. It was a most solemn feast and the disciples would of course make ready for it with all care, scrupulously performing all the customary rites. Read Ex., ch. 12, in which the laws for the observance of the feast are laid down.

Ludwig Otto

THE LAST SUPPER

THE TRAITOR AT THE FEAST

When the time of the celebration of the feast arrived Jesus came with his disciples to the room which had been made ready for them.

The opening of the Supper was marred by an unhappy incident related only by John. Perhaps the selection of Peter and John for this loving service was the occasion of it. They may have been too conscious of the honor, or the others may have been jealous that just they should have been selected. At any rate there was a renewal of that discussion which Jesus had already rebuked, as to which of them was the greatest or most important. It may have arisen in this way: At a feast it was customary for the host's servants to wash the dusty feet of the guests before they reclined at the table.

In the little company of the apostles there were no servants of course, since they were poor. It would therefore fall to the lot of one of them to perform this menial office. The question would naturally arise, "Who shall do it?" We may suppose that the apostles were debating among themselves as to who should lay aside his dignity and take the place of a servant, when Jesus, rebuking their pride, laid aside his outer garments and, taking water and a towel, washed the feet of his own disciples. He, the Master of them all, and their Lord and Saviour did what none of them would do. It was a loving service, but it was also a searching rebuke.

All the evangelists relate that while they sat at Supper, Jesus made the surprising announcement that he was to be betrayed by one of them. They had been conscious of wrongdoing in their jealous thoughts of one another at the beginning of the Supper, but conscious treachery toward Jesus was for eleven of them an impossible thought. Yet there was no mistaking his meaning. One of them should betray him. Sorrow filled their hearts. They began to look at one another wondering which of them was so base. Judas seems not to have been suspected by them. He was an important member of the company, and had influence among them.

Then they began to search their own hearts for possible treachery. Was it possible that any of them could do so dastardly an act? No man knows the possible evil of his own heart, and the disciples at that moment began to realize that the human heart is capable of any sin. "Is it I?" they asked one by one. We need not be surprised that they should ask such a question although they knew that as yet they were innocent of any such crime. It is only God's gracious keeping power which restrains us from sin, and if we resist and flout that grace of God there is no sin into which we may not fall.

But Jesus answered plainly so that none might now be ignorant of his meaning. "It is one of the twelve, he that dippeth with me in the dish," Jesus said. John's account indicates that the announcement was at first made to John himself, ch. 13 : 26, but it was evidently given to reassure the Eleven, as well as to show Judas that his plans were known.

Jesus added to his announcement of Judas' treachery an expression of his own sorrow and pity for the traitor. He was the one to be pitied more than the innocent Victim of his crime. Jesus was going to his death according to the purpose of God, but Judas was responsible to God for his sin. God's purpose in sending his Son to die did not affect Judas' freedom to choose the good or the evil. He chose the evil deliberately against all the invitations of Jesus to choose the good. The sorrow of the Master as he pronounced judgment upon him is evident in his tragic words, "Good were it for that man if he had not been born."

God's wise, eternal purpose never violates man's freedom of action. Our reason confirms Scripture in the conviction that God must have absolute control over all the thoughts and acts of men. At the same time our consciences tell us what the Bible continually assumes, that we are ourselves responsible for our actions, good or bad.

THE LAST SUPPER

We gather from John's Gospel, ch. 13 : 27-30, that Judas left the room immediately after Jesus had pointed him out as the traitor. We could hardly imagine him to have been present during the scene which followed. The disciples were no doubt horror-stricken at the revelation of the infamy of one of their number. They needed to have their thoughts directed to the divine side of the death of Jesus. They were going out to teach the world about Jesus. It was necessary for them to see the events of his life in their true proportions so that their testimony about him should be true. Therefore Jesus took just this time to recall them from their sorrowful thoughts to his wonderful love in giving himself for the sins of men. The crisis of his three-years' ministry was at hand. He wished them, and all the world, to know that he died not by an accident, not because a faithless friend found fatal opportunity to give him up, but because this was what he had come into the world to do. So he established just at this time the feast of his memory. His people were asked through these first disciples to remember him as a crucified Saviour.

He took the bread which they had brought for the passover meal, and, setting it apart for its new purpose by prayer, he broke it, and gave it to them to eat. "This is my body," he said. Luke adds, "which is given for you: this do in remembrance of me." He broke the bread doubtless as a sign that his body would be broken upon the cross. As he had broken the bread and distributed it to them so they were to do thereafter, remembering just what his broken body meant to them and to the world.

Then he took the passover cup which held the wine used in the feast, and, having again given thanks, dedicating the cup to its new purpose, he gave it to them to drink, saying, "This is my blood of the covenant, which is poured out for many." This is a reference to the fact that the old covenant

of God with his people had been ratified with blood, Heb. 9 : 19, and it is a claim that the new covenant foretold by the prophets, Jer. 31 : 31-34, would be in force upon his death. His blood was about to be poured out for many that God might forgive our iniquities and remember our sin no more. Jer. 31 : 34.

It is also a precious thought that as the food we receive nourishes our bodies, so the presence of Jesus our Saviour in the Lord's Supper nourishes and strengthens our spiritual life. Thus the Supper is notably a sign of what he did for us in his death, but also of what he continually does for us in his life.

Then Jesus solemnly foretold his approaching death. It was to be his last passover. "I shall no more drink of the fruit of the vine, until that day when I drink it new in the kingdom of God." The saying also looks forward to a great spiritual reunion with his followers. Paul in his account of the institution of the Supper evidently refers to the same truth when he says, "Ye proclaim the Lord's death till he come." The consummation of the Kingdom of God will be the beginning of a new era of spiritual fellowship with Christ.

Then having "sung a hymn," the customary closing hymn of the paschal meal, they went out as usual to the Mount of Olives.

THE LESSON'S WORDS AND PHRASES

17. Evening. The customary hour for the passover meal.

18. As they sat. The word is rather reclined; at first the Jews ate the passover standing to indicate the haste with which the Israelites left Egypt, but later they reclined at table.

19. One by one. The phrase shows the consternation caused by the announcement. Each thought of himself, perhaps recalling particular disloyal thoughts.

20. He that dippeth with me in the dish. Probably referring to the dish of broth consisting of raisins, dates, and vinegar which had a special symbolism in the feast.

21. Son of man goeth, even as it is written. A reference to prophecies such as Isa., ch. 53. **But woe unto that man.** The prophetic statement does not excuse the man who fulfills it. Peter, in Acts 2 : 23, likewise combines the two thoughts of God's purpose and man's guilt in the death of Jesus.

22. Bread. That is, the small, flat loaf used in the passover. **This is my body.** "This represents or symbolizes my body." In the sacrament the bread is still bread, though when we partake of it in faith we receive Christ spiritually.

23. A cup. Probably one of those prescribed in the passover ceremony. **They all drank of it.** As he gave it to them.

24. This is my blood of the covenant. "This symbolizes my blood which ratifies the covenant." This is the new covenant in which God promises to forgive the sins of men, and we promise obedience with Christ's help. **Poured out for many.** Or, on behalf of many. A definite statement that his death was for others.

25. The fruit of the vine. A familiar Old Testament phrase for wine. **Drink it new.** In a new and higher sense. **In the kingdom of God.** This refers to the final triumph of the gospel and the new age when "Jesus shall reign where'er the sun does his successive journeys run."

26. A hymn. The passover was concluded by the singing of psalms.

FOR INTERMEDIATE PUPILS

1. Does the first paragraph above reasonably account for Judas' willingness to betray Jesus?
2. What was the passover feast intended to celebrate?
3. It is a help to remember that Judas, before his awful deed, was a possible faithful disciple, and that the others were possible traitors. Why?
4. Why do you think Jesus instituted the Supper?
5. Is Jesus present when the Supper is celebrated now?
6. What does the breaking of the bread mean? the pouring of the wine?
7. Why should no confessed disciple of Jesus neglect the Lord's Supper?

The Intermediate Catechism

Q. 31. What special helps has God appointed for us in our Christian life?

A. The special helps which God has appointed for us in our Christian life are the Bible, the sacraments, prayer, and fellowship in the Church.

Q. 32. How should we use the Bible?

A. We should use the Bible with reverence, read it daily, treasure it in our hearts and obey it in our lives.

FOR SENIOR STUDENTS

1. How were the preparations made for celebration of the passover by Jesus and his disciples?
2. In what state of mind did the disciples enter the room? Read John 13 : 1-5; Luke 22 : 24.
3. All the disciples began to ask, "Is it I?" What do you think that this shows?
4. Why did Jesus associate the memorial Supper with his death, rather than with the transfiguration, or with the resurrection, or with some other important event of his life?
5. State your reasons for thinking that the Lord's Supper was intended by Jesus as a perpetual memorial to be observed by his followers.
6. Just what did the reference to the "blood . . . poured out for many" mean?

The Shorter Catechism

Q. 80. What is required in the tenth commandment?

A. The tenth commandment requireth full contentment with our own condition, with a right and charitable frame of spirit toward our neighbor, and all that is his.

JESUS ON THE CROSS

The Golden Text—"Truly this man was the Son of God."—Mark 15 : 39.

TEXT OF LESSON, MARK 15 : 22-39

For entire lesson, see Mark, ch. 15.

COMMON VERSION

22 And they bring him unto the place Gol'go-tha, which is, being interpreted, The place of a skull.

23 And they gave him to drink wine mingled with myrrh: but he received *it* not.

24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

25 And it was the third hour, and they crucified him.

26 And the superscription of his accusation was written over, THE KING OF THE JEWS.

27 And with him they crucify two thieves; the one on his right hand, and the other on his left.

28 And the scripture was fulfilled, which saith, And he was numbered with the transgressors.

29 And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest *it* in three days,

30 Save thyself, and come down from the cross.

31 Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save.

32 Let Christ the King of Is'ra-el descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.

33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

34 And at the ninth hour Je'sus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

35 And some of them that stood by, when they heard *it*, said, Behold, he calleth E-li'as.

36 And one ran and filled a spunge full of vinegar, and put *it* on a reed, and gave him to drink, saying, Let alone; let us see whether E-li'as will come to take him down.

37 And Je'sus cried with a loud voice, and gave up the ghost.

38 And the veil of the temple was rent in twain from the top to the bottom.

39 ¶ And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

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22 And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. 23 And they offered him wine mingled with myrrh: but he received it not. 24 And they crucify him, and part his garments among them, casting lots upon them, what each should take. 25 And it was the third hour, and they crucified him. 26 And the superscription of his accusation was written over, THE KING OF THE JEWS. 27 And with him they crucify two robbers; one on his right hand, and one on his left. 29 And they that passed by railed on him, wagging their heads, and saying, Ha! thou that destroyest the temple, and buildest it in three days, 30 save thyself, and come down from the cross. 31 In like manner also the chief priests mocking *him* among themselves with the scribes said, He saved others; himself he cannot save. 32 Let the Christ, the King of Israel, now come down from the cross, that we may see and believe. And they that were crucified with him reproached him.

33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour. 34 And at the ninth hour Jesus cried with a loud voice, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? 35 And some of them that stood by, when they heard it, said, Behold, he calleth Elijah. 36 And one ran, and filling a sponge full of vinegar, put it on a reed, and gave him to drink, saying, Let be; let us see whether Elijah cometh to take him down. 37 And Jesus uttered a loud voice, and gave up the ghost. 38 And the veil of the temple was rent in two from the top to the bottom. 39 And when the centurion, who stood by over against him, saw that he so gave up the ghost, he said, Truly this man was the Son of God.

The Time—Friday, April 7, A. D. 30.

The Place—Jerusalem

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DAILY HOME READINGS

Date	Title	Reference
Monday, June 10	Barabbas or Jesus	Mark 15 : 1-11.
Tuesday, June 11	Jesus Delivered to Be Crucified	Mark 15 : 12-20.
Wednesday, June 12	Jesus on the Cross	Mark 15 : 22-39.
Thursday, June 13	The Dying Saviour	Matt. 27 : 39-56.
Friday, June 14	Burial of Jesus	Matt. 27 : 57-66.
Saturday, June 15	Rejected and Smitten	Isa., ch. 53.
Sunday, June 16	Justified by His Blood	Rom. 5 : 1-11.

THE RELATION OF JESUS' DEATH TO US

Of all the important scenes in human history this is by far the most momentous. Think for a moment of all the great incidents of which you study in your history at school. There is the battle of Thermopylæ, and the murder of Julius Cæsar, and the victory of Charles Martel over the Moslems at Tours, and the moral victory of the barons of England over King John when Magna Charta was won, and the discovery of America by Columbus, and the signing of the Declaration of American Independence; none of these, or any other, can compare for moral value, for importance to the welfare of the race with the crucifixion of Jesus Christ. And still further, none of them has the same intimate relation to the life of every one of us that the death of Jesus has. In a very true sense Columbus worked for us when he braved unknown terrors of the sea and persisted in his quest against the advice and in spite of the threats even of his own sailors; in a very true sense the fathers of the American Revolution worked for us also when they determined to found here an independent nation. But in neither case is there anything approaching the personal relation which every Christian has to the sacrifice of Jesus. We ought therefore to approach the study of this lesson with reverence, and to resolve that we will with God's help receive whatever of personal blessing there may be wrapped up in the event for us.

THE TRIAL AND CONDEMNATION

After the Lord's Supper was instituted by Jesus he spoke the wonderful words of the farewell discourse recorded for us in the fourteenth, fifteenth, and sixteenth chapters of John's Gospel, and offered the great prayer of John, ch. 17. Then followed the scene of the Garden of Gethsemane in which our Lord endured his final agony of renunciation. Judas in the meantime had gone to fulfill his dreadful bargain with the chief priests, and in due time came with the armed guard of Temple servants and the crowd of those who sympathized with the rulers, to accomplish Jesus' arrest. It was soon over. With a kiss the traitor identified his Master and Jesus was led away to the high priest. Peter alone of the disciples attempted resistance but was forced to submit to the purpose of Jesus.

In the palace of the high priest Jesus was subjected to insulting and cruel treatment. Trial, as we understand the word, there was none. First before Annas and then before Caiaphas he was mocked by the semblance of legal procedure. Caiaphas was the real high priest, but Annas was his father-in-law and the most influential person among the Jewish rulers. He had himself at one time been high priest, and five of his sons had followed him in office. They as well as Caiaphas were the technical rulers, but the power behind their acts was Annas.

Annas' attitude to Jesus is revealed by the fact that he sent Jesus bound to Caiaphas. The Jewish court, the sanhedrin, had been hastily summoned, and met in the early dawn. Witnesses were brought who gave distorted reports of certain things which Jesus had said. The various reports did not agree, but that did not hinder the inevitable judgment. The condemnation of Jesus was already determined before the trial. At last when the high priest asked Jesus if he were really the Messiah and Jesus confessed that indeed he was, they all judged him to be worthy of death because, they said, he was guilty of blasphemy. So they took him to Pilate, the Roman governor, since the sanhedrin was not empowered to put anyone to death.

Pilate was a Roman, and so trained in judicial proceedings. He perceived at once that Jesus was not guilty, but was an innocent Victim of the rulers' malice and jealousy. But Pilate was a politician and so, though he was convinced of the justice of Jesus' cause and really tried to set him free, he was afraid to do so, fearing the ill will of the Jews. He tried to escape responsibility by sending Jesus to Herod, on the shallow plea that since Jesus was a Galilæan, Herod, who was king over Galilee, should try his case. But Herod, after further insulting Jesus and submitting him to shameful indignity, sent him back to Pilate. Pilate at last, having been forced by the clamor of the rulers and their threats of complaint to the Roman authorities, gave up Jesus to their will.

SIMON, THE CROSS-BEARER

The rulers had not only asked Pilate for the condemnation of Jesus, but they had definitely demanded that he be crucified. It was a terrible method of inflicting death, reserved only for the worst criminals, and their choice of this means of death shows the relentlessness of their hatred of Jesus.

It was the custom of the Romans when they crucified a criminal to compel him to carry his

own cross to the place of execution. We gather from the accounts of the Gospels that they intended Jesus to carry his cross. But he was worn out by the cruel treatment which he had received. He probably fainted under the heavy load of the cross and so they laid hold on a passer-by who was called Simon and compelled him to carry the cross while Jesus was led to Golgotha.

We know nothing more of this man, Simon. The Gospel writers evidently knew him, for they speak of him as the father of Alexander and Rufus who perhaps later became Christian disciples. Paul, in Rom. 16 : 13, says, "Salute Rufus." Possibly this was the same Rufus.

THE CRUCIFIXION

It is generally supposed that the form of the cross upon which Jesus died was the upright cross with the vertical piece protruding above the transverse piece, the form which is generally used in Christian symbols.

Frangipane

JESUS BEARING THE CROSS

"The place of a skull," or Calvary, was doubtless so named from its shape. It was evidently well known as a place of execution.

The intense suffering of the victim is seen in the attempt to dull the pain which even these cruel soldiers made. "They offered him wine mingled with myrrh: but he received it not."

The superscription which was written by Pilate over the cross of Jesus was intended by Pilate as a revenge upon the Jews who had by their wiles compelled him to crucify Jesus. He had given in to their persistence but he could not refrain from publishing in the written inscription what the Jews would regard as an insult. "This is the King of the Jews." It was written in Hebrew and Latin and Greek, so that everyone would be able to read it. God used Pilate's malice thus to testify to the fact that the death of Jesus is of significance to all the world.

THE WITNESSES OF THIS SCENE

One naturally remembers all the various witnesses of this scene, both those who participated in it and those who looked on in sorrow and despair.

Some of them are mentioned in our lesson, others are referred to in the accounts of the other Gospels.

We think first of the chief priests and rulers, whose evil designs were at last accomplished. What do you think they felt as they saw their Victim hanging on the cross? Only gratification? Or perhaps a little compunction, when they thought that what he had claimed might be true? But no, they jeered at his pain and challenged him to prove his power and come down from the cross.

Then we think of the disciples of Jesus, torn by the spectacle of his suffering and especially by the thought that they could do nothing for him. They were helpless in the presence of his need. Think of the grief of his mother and of those who knew and loved him best, as they witnessed his agony.

Then there were those rough and heartless soldiers who, according to their custom, had divided his clothing among them and had cast lots for the seamless robe which it was impossible to divide. They also had mocked his suffering and derided his claims. It was not thought possible that, having the power to escape the cross, anyone would willingly endure it. Human experience was unequal to the feat of imagining such boundless sacrifice.

One must not forget the two men who were associated with Christ in his suffering. Two robbers they were, suffering, as one of them said, the just reward of their evil deeds. In a moment of reckless bravado one of them joined in the mockery of Jesus. But the other was touched by the noble bearing of the suffering Jesus. He had not resented the cruel speech of his tormentors. On the contrary, when they had driven the nails into his body, he had prayed, "Father, forgive them; for they know not what they do." Luke 23 : 34. The second

robber, therefore, was touched, and knew that here was no ordinary criminal. He spoke to Jesus and asked to be remembered when his apparent defeat should be changed into victory. "To-day," said Jesus, "shalt thou be with me in Paradise." The reward for his sincere championship of the right came sooner than he expected.

THE DEATH OF JESUS

It was the third hour when Jesus was nailed upon the cross, that is, by our reckoning, nine o'clock in the morning. From the sixth to the ninth hour, from noon until three o'clock, there was darkness over the whole land. Nature, the servant of the will of God, expressed the sorrow of God at the sin of men.

At the ninth hour Jesus cried with a loud voice, "My God, my God, why hast thou forsaken me?" In these mysterious words we see the climax of the Saviour's suffering and the assurance of the completeness of his sacrifice. It was necessary that in the actual hour of his death for man his Father's face should be turned away from him and that he should be alone, that none might hereafter think or say that in his death he was sustained by supernatural power. Jesus actually endured the pangs of death unaided except by the consciousness that his sufferings would purchase the atonement of a race.

Those that stood by pretended to misunderstand Jesus' cry, saying that he was calling for Elijah. Elijah, according to Jewish prophecies, was to come before the Messiah, and they affected to believe that Jesus was crying for his forerunner. The sponge filled with vinegar which they then gave him to drink was offered in response to his further cry, recorded by John, ch. 19 : 28, "I thirst."

With one last cry, "It is finished," John 19 : 30, Jesus gave up his life for men.

The veil of the Temple, which separated the Holy Place from the Most Holy Place, was torn in two. The Most Holy Place was the place of atonement, into which only the high priest could enter, and he only once a year, and then "not without blood, which he offereth for himself, and for the errors of the people." The rending of the veil therefore meant that atonement was now freely offered to all. The Father had accepted the sacrifice of the Son.

One man only, of all those who took part in Christ's death, seems to have been capable of appreciating the high quality of the Sufferer's spirit. The centurion who had charge of the soldiers and who had by command of Pilate put Jesus to death was led by the simple majesty of the scene to comment upon the Victim. He had never seen death met like that. "Truly this was the Son of God," he said, and what he confessed, has been the testimony of history.

THE LESSON'S WORDS AND PHRASES

22. They bring him. That is, the soldiers bring Jesus. **Golgotha.** Meaning a skull. Probably so called from the shape of the elevation on which the cross stood.

23. Wine mingled with myrrh. A stupefying drink. **He received it not.** He would not alleviate the pain he bore for us.

24. Part his garments. The clothes of the criminal were the perquisites of the executioners. **Casting lots.** This was for the seamless robe which could not be divided.

25. The third hour. That is, nine o'clock.

26. The superscription. Such a writing was customary, telling the crimes of the prisoner. **Over.** That is above him, on the cross above his head. **The King of the Jews.** Pilate's sneer was true.

27. Two robbers. Crucifixion was a common punishment for robbery.

28. The prophecy in this verse seems to have crept into the text from Luke's Gospel. Luke 22 : 37.

29. Railed on him. Blasphemed. **Thou that destroyest the temple.** At his trial the words of Jesus recorded in John 2 : 19 had been used against him. The people had heard the report of the trial.

30. Save thyself. If he could do what he had said, surely he could deliver himself.

31. The chief priests. They were greatly rejoiced at the success of their plans. **He saved others.** This was true though in a deeper sense than they knew. Just because he would save others he could not save himself.

32. They that were crucified with him. Luke gives a longer account of this episode.

33. There was darkness. Not an eclipse, but a miraculous phenomenon. **Over the whole land.** Judea, though the darkness may have extended over the part of the world where it was then day.

34. Eloi, Eloi. These are the words of Ps. 22 : 1 in Aramaic. **Why hast thou forsaken me?** The voluntary assumption by Jesus of the sin of men with all its misery included the turning away of the Father's face from that sin. After this none ought ever to think of sin with complaisance.

35. That stood by. Jews, not Romans, who would know nothing of Elijah.

36. One ran, . . . and gave him to drink. Mark omits the suffering cry of Jesus, "I thirst." **A reed.** To reach up to Jesus who, on the cross, was above those standing on the ground.

37. A loud voice. Luke, ch. 23 : 46, and John, ch. 19 : 30, give the words which he uttered. **Gave up the ghost.** That is, breathed out or, as we say, expired.

39. The centurion. An officer of a century, or one hundred men. **The Son of God.** Or a son of God. The centurion had no doubt heard Jesus' trial before Caiaphas, Matt. 26 : 53, and was convinced that his claim was true.

FOR INTERMEDIATE PUPILS

1. Was Jesus' trial before Caiaphas legal, or only an unauthorized examination?

2. Why did Pilate refuse finally to set Jesus free?
3. Why did not Jesus receive the drink which was intended to relieve his pain?
4. Tell the story of the two robbers crucified with Jesus.
5. Who was Simon of Cyrene?
6. Name as many as you can of the classes of people who witnessed the crucifixion.
7. What was the effect of the bearing of Jesus upon the Roman officer who had charge of the execution?

The Intermediate Catechism

Q. 33. What are the sacraments?

A. The sacraments are the two sacred observances which Christ gave to the Church, baptism and the Lord's Supper.

Q. 34. What is baptism?

A. Baptism is the sacred use of water, as appointed by Jesus Christ, to signify God's cleansing us of our sins, our consecration to God and our membership in the Church.

FOR SENIOR STUDENTS

1. Show why the death of Jesus is the most important event in the world's history.
2. What incidents make it plain that Jesus' death was predetermined and not the result of a fair trial?
3. What was the real significance of the superscription in three languages, over the cross?
4. In what sense was the taunt of the chief priests true: "He saved others; himself he cannot save"?
5. What was the meaning of Jesus' bitter cry, "Why hast thou forsaken me"?
6. What was the meaning of the tearing of the Temple veil at the moment of the death of Jesus?

The Shorter Catechism

Q. 81. What is forbidden in the tenth commandment?

A. The tenth commandment forbiddeth all discontentment with our own estate, envying or grieving at the good of our neighbor, and all inordinate motions and affections to anything that is his.

Lesson XXV—JESUS TRIUMPHANT OVER DEATH

The Golden Text—"Now is Christ risen from the dead."—I Cor. 15 : 20.

TEXT OF LESSON, MARK 16 : 1-11

For entire lesson, see Mark, ch. 16.

COMMON VERSION

1 And when the sabbath was past, Ma'ry Mag'da-lene, and Ma'ry the *mother* of James, and Salo'me, had bought sweet spices, that they might come and anoint him.

2 And very early in the morning the first *day* of the week, they came unto the sepulchre at the rising of the sun.

3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

4 And when they looked, they saw that the stone was rolled away: for it was very great.

5 And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

6 And he saith unto them, Be not affrighted: Ye seek Je'sus of Naz'a-reth, which was crucified: he is risen; he is not here: behold the place where they laid him.

7 But go your way, tell his disciples and Pe'ter that he goeth before you into Gal'i-lee: there shall ye see him, as he said unto you.

8 And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any *man;* for they were afraid.

9 ¶ Now when *Je'sus* was risen early the first *day*

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1 And when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, bought spices, that they might come and anoint him. 2 And very early on the first day of the week, they come to the tomb when the sun was risen. 3 And they were saying among themselves, Who shall roll us away the stone from the door of the tomb? 4 and looking up, they see that the stone is rolled back: for it was exceeding great. 5 And entering into the tomb, they saw a young man sitting on the right side, arrayed in a white robe; and they were amazed. 6 And he saith unto them, Be not amazed: ye seek Jesus, the Nazarene, who hath been crucified: he is risen; he is not here: behold, the place where they laid him! 7 But go, tell his disciples and Peter, He goeth before you into Galilee: there shall ye see him, as he said unto you. 8 And they went out, and fled from the tomb; for trembling and astonishment had come upon them: and they said nothing to any one; for they were afraid.

9 Now when he was risen early on the first day of the week, he appeared first to Mary Magdalene,

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of the week, he appeared first to Ma'ry Mag'da-lene, out of whom he had cast seven devils.

10 *And* she went and told them that had been with him, as they mourned and wept.

11 And they, when they had heard that he was alive, and had been seen of her, believed not.

from whom he had cast out seven demons. 10 She went and told them that had been with him, as they mourned and wept. 11 And they, when they heard that he was alive, and had been seen of her, disbelieved.

The Time—Sunday, April 9, A. D. 30. **The Place**—Jerusalem.

DAILY HOME READINGS

Date	Title	Reference
Monday, June 17	Jesus Triumphant Over Death	Mark 16 : 1-11.
Tuesday, June 18	The Great Commission	Mark 16 : 12-20.
Wednesday, June 19	After the Resurrection	John 21 : 15-25.
Thursday, June 20	Appearances of Christ	I Cor. 15 : 1-11.
Friday, June 21	Victory Over Death	I Cor. 15 : 50-58.
Saturday, June 22	Resurrection Promised	I Thess. 4 : 13-18.
Sunday, June 23	John's Vision	Rev. 21 : 1-8.

MARK'S LAST CHAPTER

It must have been with peculiar pleasure that the author of this Gospel wrote the words of this last chapter. After the sad scenes which he had reported in the preceding chapters it is like bright sunshine after the gloom of continued storm. Mark was especially concerned to tell of the triumphs of Jesus. He pictured him as victorious in every conflict which he fought; with the Tempter, with sickness, with disease, and with demons. He liked to picture him as superior to all the forces of nature, able at a word to command the storm and to receive obedience, able even to speak to the dead and to rouse them to new life again. Now when, after a period of apparent defeat by the enemies of Jesus, he was able to tell the story of his Master's triumphant resurrection from the dead, it must have been with joy and exultation.

Indeed, one seems to detect the gladness in Mark's heart in the very words of his description. It is not fulsome or in any way extravagant. It is restrained and calm in tone. And yet there is an undertone of joy which is apparent to the careful reader. The Master, who during several days had been the Victim of the cruelty and injustice of men and who had at the last succumbed to the forces of death and the grave, was now on the third day alive again! The grave had been unable to hold him! The last enemy, the strongest enemy, had been defeated and our author has brought his story to a great climax.

Think of the first readers of this narrative as they realized that their Saviour was really alive! Think of what it meant to them as they faced persecution and death, perhaps, for their faith to remember that, though he had gone to death for them he was not dead but living, to aid them in all their troubles! Think of that, and then remember that we have the same assurance, too. Our Master is the same as theirs, a living Christ, who is risen from the dead and "alive for evermore."

Used by permission *P. Deschwanden*

"HE IS RISEN"

THE BURIAL OF JESUS

Joseph of Arimathæa was a member of the sanhedrin, the court before which Jesus had been tried. We gather that the judgment was not unanimous. When the vote was taken, the majority were able to override the wishes of the few who would have favored Jesus. Nicodemus who had gone to Jesus by night, John, ch. 3, was another who presumably did not agree to the evil purpose of the

powerful majority, for on at least one previous occasion he took a stand which was not hostile to Jesus. John 7 : 50. Now, at any rate, Joseph was determined to come out openly for Jesus and, going to Pilate, he asked for the body of Jesus that he might give it decent burial. He had been a disciple of Jesus secretly before this, and now no doubt wished with all his heart that he had avowed his love before Jesus' death. He begged Pilate for his Master's body. He and Nicodemus hastily prepared the body for burial, and laid it in a new tomb which belonged to Joseph.

THE MINISTERING WOMEN

It seems likely that the process of embalming the body was interrupted by the approach of the Sabbath. The women mentioned in our lesson could not have been ignorant of what the two rich men had done for Jesus, for it is said, Mark 15 : 47, that "Mary Magdalene and Mary the mother of Joses beheld where he was laid." Evidently the work was not complete, for after resting over the Sabbath, according to the Law, early on the morning of the next day, our Sunday, they started for the tomb carrying with them spices which they had prepared to anoint his body according to the Jewish custom. The thought of the great stone at the door of the tomb gave them anxiety. It was too heavy for them to roll away. Still they went on, hoping to find some one to give them access to the tomb. They found that their trouble was imaginary, like many a trouble of ours about which we worry. When the women came in sight of the tomb they found that the stone was already rolled away. What must have been their feelings when they saw this! Some one had been there before them!

It is not easy to fit the different narratives just here into a complete account of what happened. Each of the evangelists gives different details of the story as he heard them from different members of the party. However, we do not need to know just the order of events. All that is necessary to remember is that all the details given to us by the different writers are true, even though we do not know enough to fit them together.

John tells us that Mary Magdalene was the first to approach the tomb and that she saw that it was empty and ran back quickly to tell the disciples. Later, following Peter and John to the garden, she herself met Jesus who revealed himself to her and sent a message to his disciples.

Mark says nothing about Mary's actions until Mark 16 : 9, but in these first verses presumably describes the experiences of the other women after Mary had left them to tell the disciples. And what they saw and heard was truly amazing.

THE ANGEL AT THE TOMB

The other women pressed on with their burden of spices. No doubt they were confused and perplexed. Why should the tomb be open? They must needs see with their own eyes what had happened to their dear Master. They entered the tomb, expecting they knew not what. Certainly it would be strange if his body were not there. But instead of a dead body they beheld a living presence. Mark speaks of "a young man . . . arrayed in a white robe." That must have been their first impression of him, for later they knew he was an angel. Matthew explains what had happened before their approach. An earthquake had taken place, and an angel of the Lord had come down from heaven and had rolled away the stone, and sat upon it. His appearance was so dreadful that the guard stationed before the tomb had become insensible through fear.

Luke says that there were two angels at the tomb. "Two men stood by them in dazzling apparel." Ch. 24 : 4. But we need not wonder at that. When Jesus was born a multitude of the heavenly host sang praises on the plain near Bethlehem. It is not surprising that the garden of his resurrection should have been the scene of a like appearance. Shall we speculate as to whether there were one, or two, or twenty? The writer of our Gospel knew of one, the writer of Luke's Gospel knew of two. If we knew all the truth we should perhaps realize that his resurrection, like his birth, was attended by a host of heavenly presences.

The angel spoke reassuringly. He plainly told the women that Jesus was risen from the dead. He showed them the place where he had been laid. He gave them the further message that they were to carry to the disciples. Jesus would go before them into Galilee to the place which he had appointed beforehand. They should meet him again there. The news was almost too astounding for belief. They went out and ran from the tomb in their awe and fright. They went out speechless, not even speaking to one another of what they had seen. The panic into which they had fallen is vividly shown by Mark's narrative.

THE FIRST APPEARANCE OF THE RISEN LORD

The probable order of events on this resurrection morning was as follows:

1. Mary Magdalene and the other women started early for the sepulcher to anoint Jesus' body.

2. When Mary saw the empty tomb she went back immediately to tell his disciples: the other women pressed on and entered the tomb.

3. Peter and John followed by Mary ran to the tomb. The two apostles found the tomb empty and after examining the empty tomb went away to their lodging.

4. Mary coming later to the tomb also found it empty and after conversation with the two angels went away into the garden where she spoke with Jesus himself, thinking that he was the gardener. This was the first appearance of Jesus after his resurrection.

5. The other women who had remained near the sepulcher may also have been present when Mary spoke to the angels and may also have been wit-

nesses with her of Jesus' first appearance, or, his appearance to them may have been at a somewhat later hour.

Mark's original account breaks off abruptly at the words, "for they were afraid." You will find in your Bible a considerable space between vs. 8 and 9. This represents the opinion of the revisers and of scholars generally, that the remainder of the chapter is not a part of the original Gospel. Many think that these concluding verses are by another writer, the last leaf of Mark's Gospel having in some way been lost. You will notice that v. 9 begins by a reference to Jesus as "he." That shows that v. 9 did not originally follow v. 8, where Mark has been speaking of the women. The section, vs. 9-20, evidently belongs to some document which gave a summary of the appearances of Jesus to the disciples. It begins in v. 9 with a mention of Mary Magdalene as if she had not been mentioned before, in v. 1.

But we must not rashly conclude that, because these verses were not part of Mark's original Gospel, they are not trustworthy. They formed a part of the Gospel from very early times, and though some of our earliest manuscripts do not contain them, but end the Gospel with the words, "for they were afraid," yet in certain parts of the Church these verses were received as early as the latter part of the second century. Besides, they are not inconsistent with what we learn from the other Gospels. We should therefore accept the verses as part of the evidence as to the movements of Jesus in the days immediately after his resurrection.

Compare the account of the appearance of Jesus to Mary in vs. 9-11 with John's account of the incident in John 20 : 14-18. This latter narrative gives the full story of which our brief mention is the summary.

Our lesson ends with the sad statement of the unwillingness of the disciples to believe what Mary told them of her experiences. It was slow work to convince these men that Jesus was alive. Yet their very slowness is an insurance for us. If they had been credulous men, willing to take the slightest hint of his resurrection for granted, we could not be so sure of the fact. But the fact that they had to be convinced against their wills—by the testimony of a number of eyewitnesses, and at the last by the experience of their own eyes and ears and hands—gives us assurance of the wondrous fact, that our Lord is risen from the dead and that he is alive for evermore.

THE LESSON'S WORDS AND PHRASES

1. When the sabbath was past. They rested on the Sabbath, upon which the Law forbade buying and selling. They bought the spices on Saturday evening. **Mary Magdalene.** Not the sister of Lazarus or the sinful woman of Luke 7 : 37 with whom some have confused her. See Luke 8 : 2. **The mother of James.** Mark 15 : 40 further describes this James as "the less." Probably this was James the son of Alphæus, one of the apostles. He may have been called "the less" because he was short of stature. **Salome.** The mother of James and John, and the wife of Zebedee. **Spices.** The ancients used aromatic oils in embalming.

2. Very early. Before sunrise. The sun was just rising as they came to the tomb.

4. For it was exceeding great. They could therefore see it from a distance.

6. He is risen. A simple statement of a momentous fact. **The place where they laid him.** The women had seen his body as it was laid in the tomb. They could easily determine its presence or absence.

7. And Peter. Mark alone adds this message to Peter, which Peter, his informant, had gratefully remembered. It was a sign to Peter that his repentance was accepted and his sin of denial pardoned. **Into Galilee.** The disciples were not to expect an immediate setting up of the Kingdom in Jerusalem. **As he said unto you.** See Mark 14 : 28.

8. Fled from the tomb. The strangeness of the facts for the time blinded them to the joy wrapped in them. **They said nothing to any one.** As they went they spoke not to one another or to anyone.

9. Now when he was risen early. This verse goes back and tells independently the story of vs. 1-8. **He appeared first.** This corresponds to John's narrative. **Mary Magdalene.** Magdala was a Galilæan town. **Seven demons.** There is no evidence that Mary was a morally corrupt woman. She had been delivered from a great affliction by Jesus.

10. She went and told them. See John 20 : 18. **As they mourned.** This shows that they were not expecting his resurrection, in spite of his promises.

11. They . . . disbelieved. They should have believed, but their unwillingness is nevertheless an evidence that the resurrection is a fact. They were not in a state of mind to invent the story.

FOR INTERMEDIATE PUPILS

1. Show how this chapter of Mark's Gospel is the climax of his narrative.

2. How did Joseph and Nicodemus show that they were sorry for having been only secret disciples of Jesus?

3. What did the women see as they entered the tomb?

4. What message did the angel give to the women?

5. Account, if you can, for the fact that the women were afraid, and not joyful at such tremendous news.

6. Mention some of the important results for the world which flow from the resurrection of Jesus.

The Intermediate Catechism

Q. 35. Why are the infant children of members of the Church dedicated to God in baptism?

A. The infant children of members of the Church are dedicated to God in baptism because his covenant made with believing parents includes their children.

Q. 36. What is expected of baptized children?

A. It is expected of baptized children that they will think of themselves as dedicated to God and, in early years, confess Jesus Christ and come to the Lord's Supper.

FOR SENIOR STUDENTS

1. Why are we not to be disturbed at the variant accounts of the resurrection in the different Gospels?

2. Give the probable order of events on this resurrection morning.

3. What reasons are there for thinking that vs. 9-20 of this chapter are not a part of the original Gospel?

4. Is there any reason for considering the statements of these verses as being untrustworthy?

5. Give as many reasons as you can for thinking that the resurrection of Jesus was a fact.

6. Granting the fact, tell what it means to the Christian and to the Church that our Saviour is alive and not dead.

7. Paul said, "If Christ hath not been raised, your faith is vain"; what did he mean?

The Shorter Catechism

Q. 82. Is any man able perfectly to keep the commandments of God?

A. No mere man, since the fall, is able, in this life, perfectly to keep the commandments of God; but doth daily break them, in thought, word, and deed.

Lesson XXVI—REVIEW—JESUS CHRIST OUR REDEEMER AND LORD

The Golden Texts—"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3 : 16. "Thou art the Christ, the Son of the living God."—Matt. 16 : 16. "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth."—Rom. 1 : 16.

TO READ DURING THE WEEK

Date	Title	Reference
Monday, June 24	Jesus Christ Our Redeemer and Lord	Psalm 2.
Tuesday, June 25	Jesus Sets Men Free	Mark 7 : 24-35.
	Jesus Transfigured	Mark 9 : 2-10.
Wednesday, June 26	Jesus Rebukes Selfishness	Mark 9 : 33-42.
	Jesus Sets New Standards of Living	Mark 10 : 17-27.
Thursday, June 27	Jesus Faces the Cross	Mark 10 : 32-45.
	Jesus Exercises Kingly Authority	Mark 11 : 15-18, 27-33.
Friday, June 28	Jesus Silences His Adversaries	Mark 12 : 28-34.
	Jesus Approves the Honor Paid to Him	Mark 14 : 1-9.
Saturday, June 29	Jesus Faces Betrayal	Mark 14 : 17-26.
	Jesus on the Cross	Mark 15 : 22-39.
Sunday, June 30	Jesus Triumphant Over Death	Mark 16 : 1-11.

THE LESSONS OF THE QUARTER

Number	Title	Where Found
XIV.	Jesus Sets Men Free	Mark, ch. 7.
XV.	Jesus Requires Confession and Loyalty	Mark 8 : 1 to 9 : 1.
XVI.	Jesus Transfigured	Mark 9 : 2-29.
XVII.	Jesus Rebukes Selfishness	Mark 9 : 30-50.
XVIII.	Jesus Sets New Standards of Living	Mark 10 : 1-31.
XIX.	Jesus Faces the Cross	Mark 10 : 32-52.
XX.	Jesus Exercising Kingly Authority	Mark, ch. 11.
XXI.	Jesus Silences His Adversaries	Mark, ch. 12.
XXII.	Jesus Warns and Comforts His Friends	Mark 13 : 1 to 14 : 9.
XXIII.	Jesus Faces Betrayal and Denial	Mark 14 : 10-72.
XXIV.	Jesus on the Cross	Mark, ch. 15.
XXV.	Jesus Triumphant Over Death	Mark, ch. 16.

REVIEW

The lessons of this quarter have shown us a series of thrilling pictures of the Son of Man on the way to death and glory. To Mark, the writer of this Gospel, Jesus was the mighty Victor, for whom nothing was too hard. In the first six chapters of his Gospel Mark showed Jesus in the act of conquering one by one the forces which had been too strong for mere men. The lessons of this quarter continue the story of conquest. In addition they show Jesus in conflict with the rulers of his people who were jealous of his power and popularity. Still

further they tell the story of his preparation of his disciples for their work in the world after his departure. The concluding chapters of the Gospel tell of his willing death for men at the hands of the Jewish rulers, and reach a climax in the confident description of Jesus' resurrection from the dead.

Lesson XIV. "Jesus Sets Men Free." The Syrophœnician woman, a foreigner, claimed and received the power that set her daughter free from the demon that possessed her. What promise does this give for the freedom of all the world through Christ?

Lesson XV. "Jesus Requires Confession and Loyalty." In this lesson we have the great confession of Peter. Just what did he say in answer to Jesus' question? Why is confession of Christ necessary? What does Jesus require of his followers after confession?

Lesson XVI. "Jesus Transfigured." Who were present with Jesus and the three disciples on the Mount of Transfiguration? What did their presence mean? About what did they talk with Jesus? Why was Peter's proposal not sensible? What did the transfiguration teach the three disciples?

Lesson XVII. "Jesus Rebukes Selfishness." What discussion took place among the disciples on the long journey from Cæsarea Philippi? What do you think caused it? By what object lesson did Jesus rebuke them? How did Jesus rebuke John's intolerance?

Lesson XVIII. "Jesus Sets New Standards of Living." Where was the scene of this lesson laid? Why did Jesus at this time leave Galilee? What question was asked by the rich young man? Do you think that he was sincere? Why is it hard for anyone with large possessions either of money or of talents to be a humble disciple of Jesus?

Lesson XIX. "Jesus Faces the Cross." How many times before this had Jesus predicted his death to his disciples? Why do you suppose they did not grasp the fact? Who were the two men whose selfish ambition Jesus rebuked in this lesson? Who joined with them in their petition? What excuse had they for their ambition? Why, then, were they blamable? How did they show their unfitness? What example did Jesus give them of unselfish service? Why is selfishness so dreadful?

Lesson XX. "Jesus Exercising Kingly Authority." In this lesson Jesus appears for a brief space of time as a king. What kingly qualities did he reveal in the triumphal entry? How did the cleansing of the Temple show his fearlessness? Did Jesus ever cleanse the Temple before? At what time in his ministry? How did his question about John the Baptist show the insincerity of the chief priests and their party? Why did Jesus not answer their question directly? Does Jesus in this lesson seem the helpless Victim, or rather the One who was the real Ruler of men?

Lesson XXI. "Jesus Silences His Adversaries." Why is Tuesday of Passion Week called the day of controversy? Name some of the points of controversy between Jesus and the rulers. Do you think that the lawyer in this lesson was sincere? What was the question he put? Is any one of the Commandments more important than another? How did Jesus' reply answer this question? How did the poor widow in this lesson give us an example of true benevolence? Do you think that God wants us to give up all we have to charitable objects, or rather to use what we have for his service?

Lesson XXII. "Jesus Warns and Comforts His Friends." When was this act of unselfish service performed? Why should a feast have been given to Jesus at Bethany? What was Mary's motive in anointing Jesus? Why should she have spent so much money on a tribute which was of no practical benefit? Who originated the criticism of her act? What did Jesus mean by saying that she had anointed his body beforehand for the burying? How has the prophecy which he made concerning her been fulfilled?

Lesson XXIII. "Jesus Faces Betrayal and Denial." What made Judas betray Jesus? How did Jesus prepare for the celebration of the passover? How did Jesus at the feast designate the traitor? What institution did Jesus leave with his disciples to perpetuate his memory? To what particular incident in his life does the Lord's Supper refer? What does the broken bread mean? The poured-out wine? Ought the followers of Jesus to be especially careful to observe the Supper?

Lesson XXIV. "Jesus on the Cross." What is the most important event in the history of the world? Before how many rulers was Jesus examined? Who was Annas? Caiaphas? Pilate? Did Jesus have a fair trial before Caiaphas? On what charge did the Jews finally condemn him? Did Pilate judge Jesus to be guilty of any crime? Why did he not release him? What unenviable publicity did Peter receive at the trial? What part did Simon of Cyrene have in the crucifixion of Jesus? What did Pilate mean by the "superscription" which he placed over the cross of Jesus? What did God mean by it? Who were crucified with Jesus? What touching incident does Luke relate with reference to one of Jesus' companions on the cross? Why was the veil of the Temple rent at the death of Jesus? What was the centurion's decision upon beholding how Jesus died?

Lesson XXV. "Jesus Triumphant Over Death." Who was Joseph of Arimathæa and what did he do for Jesus? What other man was associated with him in this loving office? What precautions were taken by the Jews in order that the disciples might not falsely claim that Jesus had risen? From the attitude of the disciples in this lesson should you think that they expected him to rise from the dead? To whom did Jesus appear first after his resurrection? All four evangelists tell us that the tomb was empty on Easter morning; there is just one explanation of that fact; what is it? Of what importance is the truth of the resurrection to Christians to-day?

ORDERS OF SERVICE FOR THE SECOND QUARTER, 1918[1]

MUSIC.—Selection by pianist or orchestra, announcing the opening of the school.

DOORS CLOSED.

WORSHIP

OPENING SERVICE, No. 3

May be used from April 7 to May 12

HUMILITY

School rises at signal from pianist

SUPT.—O Jehovah, thou hast searched me, and known me.[2]

SCHOOL.—Thou knowest my downsitting and mine uprising.

SUPT.—Thou understandest my thought afar off.

SCHOOL.—Even the darkness hideth not from thee.

ALL.—The darkness and the light are both alike to thee.

HYMN.—("Alleluia," No. 18.)

O Thou, in all thy might so far,
In all thy love so near,
Beyond the range of sun and star,
And yet beside us here:

What heart can comprehend thy name,
Or searching find thee out
Who art within, a quickening Flame,
A Presence round about?

INVOCATION.—Hear us, O Lord, as we lift up our voices in humility and praise. Thou who seest all things, and before whom every secret thing shall be revealed, enable us, we beseech thee, so to live that we may look up into thy face unashamed. Create in us pure hearts; sanctify us by thy grace; and lead us in paths of righteousness all our days for thy name's sake.

SCHOOL SEATED.

DOORS OPENED TO ADMIT LATE PUPILS.

SUPT.—Put on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, lowliness, meekness, longsuffering.

SCHOOL.—Forbearing one another, and forgiving each other, if any man have a complaint against any; even as the Lord forgave you, so also do ye.

SUPT.—And above all these things put on love, which is the bond of perfectness.

SCHOOL.—And let the peace of Christ rule in your hearts, to the which also ye were called in one body; and be ye thankful.

SUPT.—Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God.

SCHOOL.—And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him.

SUPT.—Finally, be ye all likeminded, compassionate, loving as brethren, tenderhearted, humbleminded.

SCHOOL.—Not rendering evil for evil, or reviling for reviling; but contrariwise blessing; for hereunto were ye called, that ye should inherit a blessing.

PRAYER.—Followed by The Lord's Prayer.

HYMN.

BIBLE DRILL.

INSTRUCTION

BIBLE READING.—(The lesson for the day or some appropriate selection.)

HYMN.

SUPERINTENDENT'S REMARKS.

ANNOUNCEMENTS.

MARKING OF ATTENDANCE, RECORDS, AND OFFERING.

LESSON PERIOD.

CLOSING

MUSIC.—(Five minutes before the time for closing lesson period.)

THE LESSON HYMN.

REPORT OF SECRETARY.

PASTOR'S WORDS.

CLOSING PRAYER AND BENEDICTION.

DISMISSAL BY CLASSES.

OPENING SERVICE, No. 4

May be used from May 19 to June 30

SACRIFICE

SUPT.—And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up.

SCHOOL.—That whosoever believeth may in him have eternal life.

ALL.—For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

INVOCATION.

HYMN.—All rising as chord is given. ("Alleluia," No. 61.)

SCHOOL SEATED.

MUSIC WHILE DOORS ARE OPENED.

DOORS CLOSED.—Silence.

SUPT.—Have this mind in you, which was also in Christ Jesus.

SCHOOL.—Who, existing in the form of God, counted not the being on an equality with God a thing to be grasped.

SUPT.—But emptied himself, taking the form of a servant, being made in the likeness of men.

SCHOOL.—And being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross.

SUPT.—For it became him, for whom are all things, and through whom are all things, in bringing many sons unto glory, to make the author of their salvation perfect through sufferings.

SCHOOL.—I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service.

SUPT.—And be not fashioned according to this world: but be ye transformed by the renewing of your mind.

SCHOOL.—That ye may prove what is the good and acceptable and perfect will of God.

PRAYER.—Followed by The Lord's Prayer.

MEMORY DRILL.—The Shorter or Intermediate Catechism.

HYMN.

CLOSING.—As in Exercise No. 3.

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